THE
Pacific Theo Sem
Library
Box 416 F

NEW-JERUSALEM MAGAZINE.

Vol. XVI. Aug. & Sept., 1892. Nos. 8 and 9.

CONTENTS.

THE PROBLEM OF THE FOUR GOSPELS.....*Theodore F. Wright*... 449
THE RELIGIOUS ASPECT OF EVOLUTION.....*T. W. Harris*..... 473
WORK WHILE IT IS DAY. (Poetry).....*Selected*..... 488
THE PLACE AND THE WORK OF WOMAN IN THE CHURCH AND THE WORLD.....*Albinus F. Frost*..... 489
THE SUPERNATURAL ELEMENT IN THE SCRIPTURES....*James Reed*..... 501
BEHOLD HE COMETH WITH CLOUDS. (Poetry).....*E. M. Juchau*..... 512
THE TWO SONS.....*Joseph Pettee*..... 513
THE EIGHTY-FOURTH PSALM. (Poetry).....*Selected*..... 521
REVISION OF THE BOOK OF WORSHIP.....*John Worcester*..... 523
TWILIGHT. (Poetry).....*A. Lincoln Kip*..... 528
JUDAH AND TAMAR.....*John A. Hayes*..... 529
THE ENGLISH IDEAL OF WOMAN AND MARRIAGE.....*Mary W. Early*..... 536

OPEN LETTERS..... 543
One of the Earliest New-Churchmen; Cannot the Coming New-Church Review be an International Publication?

DOCTRINAL STUDIES..... 547
First Notes on Scripture; The Pannicle.

BOOK NOTICES..... 553
The Revelation of St. John the Divine; A Book of Prayers by Henry Ward Beecher; Old Wine: New Bottles; God's Image in Man: Some Intuitive Perceptions of Truth; One Hundred Theses on the Foundations of Human Knowledge; Lessons in Anatomy for Children of the New Church; Jerusalem the Holy City; Methodism: A Retrospect and an Outlook; The Cosmopolitan, an Illustrated Monthly Magazine; The New Psychic Studies in their Relation to Christian Thought; Leaves of Healing.

THE NEW CHURCH..... 562
What Shall We Preach; Spiritism; The Problem of Transition; Repetitions; Cheap Manuals of Worship; Boston Highlands, Mass.; Reuben D. Mussey; Frederick L. Coster.

THE RELIGIOUS WORLD..... 569

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 16 ARLINGTON STREET, BOSTON.

SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*

Entered as Second-Class Mail Matter.

THE NEW-JERUSALEM MAGAZINE

Published MONTHLY, under the auspices of the

MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH,

AT

No. 16 Arlington Street, Boston.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word and set forth in the writings of Emanuel Swedenborg.

"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE," No. 16 Arlington Street, Boston. All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage)	$2.00 a Year.
To Clergymen and Students in Theological Schools . .	1.00 a Year.
To subscribers in Great Britain	2.40 a Year.
To Clergymen in Great Britain	1.40 a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

MASSACHUSETTS NEW-CHURCH UNION,

No. 16 ARLINGTON STREET, BOSTON.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XVI.—NEW SERIES.—NOS. 8 AND 9.

AUGUST AND SEPTEMBER, 1892.

THE PROBLEM OF THE FOUR GOSPELS.

THE four Gospels have their distinctive features. They are not copies of a single account. They are four accounts. However we may explain their differences we shall agree that those differences exist, that some incidents of our Lord's earthly life are given in but one gospel, some in two, some in three, and some in all four, yet always with some variation in the accounts. There are instances in which there is reason for suggesting that the act recorded took place more than once, so that one gospel may record one occurrence and another gospel another; but this mode of explaining the differences of the narratives can be carried only a little way without doing injury to the spiritual and natural symmetry of our Lord's work in the flesh.

There is the very probable explanation which is generally understood, which assigns the different gospels to the wants of four different classes of people, namely, Matthew to the Jews, Mark to the Romans, Luke to the Greeks, and John to the Christians; and there is no objection to be made to this theory so far as it goes, for it is founded upon historical considerations and is eminently reasonable in itself; but it does not go far enough to account for the minute differences of detail in the narratives, though it may in a general way account for the selection of these men as the evangelists and for the

external form of their writings. That reason was in the nature of the case a temporary one which passed away in a generation or two; but we seek for an eternal reason, heavenly as well as earthly in its application and altogether permanent in its force. Interesting, therefore, as the study of the gospels is from this point of view, it is not the one to be made use of here.

Then there is the reasoning of some that each evangelist, knowing about the same events, remembered only those or recorded only those which especially impressed him, and that this variety of remembrance carried out the purposes of Divine Providence. The objection to this is that we have no proof that all of the evangelists saw the events; for, in his prelude, Luke only claims to have learned what those who had been eye-witnesses could teach. Moreover it will not do to suppose that the gospel differences are due to the imperfect memories of men. It would be more in harmony with our respect for the Holy Word to hold that, out of much material in the minds of Matthew and the rest, the Lord by His Spirit of Truth took what was needed in each case; but this wholly reasonable idea does not by itself account for the gospel differences except in a general way and affords no specific explanation at any definite point of comparison.

Admitting what is true in all these explanations, the vital question still remains as to any point like that of the inscription upon the cross, Why is it given in four different forms? On what ground can we explain these differences and all similar ones?

Perhaps there are those who regard this inquiry with doubt as to its propriety and likelihood of success. They may feel that, if we were to know, we should have been told; that this knowledge is too high for us, at least in the present life; and that the proper state of mind to maintain in the case is that of reverent submission to our ignorance. But that is the old rather than the new Christian attitude. The disciples were expressly told that the Lord had many things to say to them which they could not then bear (JOHN xvi. 12), but He immediately added that the Spirit of Truth would guide them

into all truth. By reason of the perversions into which the early church soon fell the gift of the spirit was lost, and after the day of the Christian Fathers mere disputes as to theories of theology took the place of interpretations of the Divine Word; but now we are permitted to enter into the deeper things. In the light of the Lord's Second Coming we may see eye to eye and not as in a glass darkly. The Scriptures are opened to us and we behold wondrous things. Is it too much to expect that patient study will reveal this gospel wisdom which we so much want in order to see why differences exist in the four narratives? He who holds the negative here has a hard task, for he must hold that the desired explanation is never to be known on the earth, which is the same as to say that a deep mystery is forever to surround these precious books of the Word. That the present may not be the time for finding out what we wish to know may well be true, for the new age is as yet young, but even so we may venture to look carefully into the subject, and perhaps we may make the way more easy for those of a later generation.

This kind of Bible study has been already undertaken among us by a lady, Mrs. Mary B. Horton, who has given much attention to it, has published several presentations of her results, and has attempted to instruct other ladies by holding classes. She seems to me to have been less successful in her studies of late than she was at first, for in her little book, printed in 1877, she gave a broad treatment of the subject with many extracts from other writers, thus presenting a general introduction; but in her volume of 1891 she asks more questions than she answers, and presents in the main the merely negative reasoning that two passages cannot be reconciled in their literal meaning.

To some criticism which was made of this volume, she has lately printed in the MAGAZINE a series of questions of which a specimen is, "Why does Matthew alone give the genealogy from Abraham?" It will be seen at a glance that these are preliminary questions rather than conclusive arguments. Unfortunately also Mrs. Horton is believed to depreciate the

literal history, in fact to ignore it, and so to teach a merely idealistic view of the Lord's work on earth, as if we have only made history and not real history in the gospels. This way of treating the Scriptures is very old and was a most troublesome heresy called Docetism in early Christian times. It still exists, but it is directly opposed to a true view of the gospels, as it takes away redemption and even the Lord, leaving Him only speaking and not acting. Strong feeling in this matter may have led to the rejection by some of all that Mrs. Horton says, when she is in good company in presenting her general idea that the gospel differences are spiritually and rationally explicable. Indeed, on that point she has in the main simply repeated and enlarged upon what had been well said by the Rev. Samuel Noble some sixty years ago, and she gives him full credit for it.

This man, whose name will always stand in the front rank of our ministers, was led into the New Church by troubles of mind in regard to the Bible. When a youth he heard it ridiculed in a fashionable company to which some one read extracts from Paine's "Age of Reason." At once, moved with grief and resentment, Noble became an earnest student of the Bible and eagerly received our doctrines as soon as they came under his notice. The fruit of his Bible study was seen early in his ministry when, about the year 1824, he gave a course of lectures in London in defence of the Holy Word. These lectures were made into the volume entitled "The Plenary Inspiration of the Scriptures asserted and the Principles of their Composition investigated, with a View to the Refutation of all Objections to their Divinity."

In the course of his discussion he takes up the objection that we have four gospels rather than one, and that they do not always agree. To this he suggests that "when the same general fact is variously related, it is for the sake of teaching the same general spiritual lessons with some specific modifications." "Only let it be acknowledged, or supposed even, that Jesus was the Word or Divine Truth itself made Flesh, thus was God Incarnate, and it follows inevitably that there must have been an infinity of meaning in every one both of

His words and actions, and it may easily be conceived that one mode of narrating them would be insufficient for their full representation."

This is his general idea. He proceeds to suggest as an explanation of the four gospels the four streams into which the river of Eden was parted (GEN. ii. 10), and he remarks that all such cases of fourfoldness "owed their origin to the same general principle." He finds that the four quarters of heaven, east, west, north, and south, give the key for interpreting such cases, and he explains the quarters in the way of our doctrines. He then says:

> Now what if the four gospels were given, describing the history of the birth and ministry of the Lord Jesus Christ, with a reference to these four general states? to be Divine streams of truth and wisdom, possessing respectively these general qualities? to form the unfailing rivers of the Christian paradise, the church, supplying to its inhabitants the waters of life? I throw out this suggestion, not as a certain truth, but because to me it yields a probable reason for the number of the gospels and because it includes ideas which, as we shall see presently, tend to clear up considerably the mystery of their varying statements. To me it appears quite evident that the obviously distinct characters of the several gospels tally remarkably with those which this view supposes. Will not all who venerate these sacred narratives confess that the gospel of John displays the highest order of the illumination here alluded to, treating more openly of the highest subjects of Divine illumination which are the true nature and character of Him whose history it relates and the necessity of love to His name? that the gospel of Luke, with its sweet delineations of charity and luminous statements of so many essential truths, ranks next in clearness? and that those of Matthew and Mark, though fully embued with the same spirit, treat their subjects in a more external manner or clothe them with a somewhat thicker veil, and are to the former respectively what the north and west are to the south and east?

Mr. Noble expands this general idea by taking up the four accounts of the crucifixion and calling attention to the fact that Matthew and Mark tell of the insults offered to the Lord, and the severity of His sufferings, while "Luke relates the

perceptions and feelings of Jesus as they existed in a sphere of mind above that the sensations of which are recorded by Matthew and Mark. And still more is this the case with the narrative of John which seems to describe His feelings in a sphere of His mind to which no consciousness whatever of His indignities and sufferings reached." He adds:

> Now though these very narratives may not, regarded only as to the letter, be irreconcilable with each other; though it is probable that all the circumstances recorded by each evangelist did actually occur, yet every one must see that the different narratives and dissimilar speeches breathe different feelings and belong to decidedly different classes of sentiment, which would have been broken and confused had they been jumbled into one continued discourse, but are preserved in all their distinctness and beauty by the wise provision of Providence that several gospels should be written.

He then gives as other examples the conduct of the two thieves and the temptations of our Lord, and concludes with the remark:

> Surely I may be allowed to say how satisfactory and how beautiful is this explanation! It is a perfectly easy solution of a difficulty which upon every other theory is insurmountable. But from our system it flows unforced, and not only so, but as a natural and necessary result. May we not then assume that both the solution and the system must indubitably be true?

Thus far Mr. Noble. It will be seen that to him belongs the credit of the first suggestion of the theory of the gospels as representing states of perception corresponding to the quarters of heaven. Mrs. Horton gives full extracts from his words in her volume of 1877. Although Mr. Noble did not give a diagram, yet it seems that he assigned John to the east, Luke to the south, Matthew to the north, and Mark to the west. Mrs. Horton, however, places Matthew in the west in relation of externality to John, and Mark in the north in relation with Luke; and in this we think that all will finally agree with her, though they must deeply regret the other departure which she made from Mr. Noble in calling in question the literal history, and in speaking contemptuously of attempts to combine in harmony the various literal narratives.

In undertaking to reopen the study of the gospel differences, we do well therefore to go back to Noble in a general way, as metaphysicians go "back to Kant." And first I would emphasize the point of the symmetry of fourfoldness by mentioning in addition to the instances cited by him the use of it in the tabernacle in respect to the altars, the table, the pillars, and the rows of stones in the ephod, and to a still greater degree in the temple; then there are the four winds of Jeremiah, the four living creatures of Ezekiel, and all the fourfold measures in the temple seen by him, the four horns in Daniel and Zechariah, the latter's four spirits of the heavens, and Daniel's four beasts. The four winds are mentioned in all parts of the Scriptures. Also we have the four parts of our Lord's outer garment, and the four living creatures of the Revelation, and the city "four square."

This enumeration is made in the belief that we need to know what is in general meant therein if we are to understand the gospel differences. Unless we are already aware of the meaning of the living creatures and other objects, all investigations into the gospels may be in vain. Now the living creatures mentioned in Ezekiel and the Apocalypse furnish a more feasible basis for our study than the four rivers of Eden, because it is easier to understand the symbolism of the lion, calf, man, and eagle, than the description of the rivers and their obscure names.

As to the propriety of thus seeking to make a comparison between the living creatures and the gospels there seems to be no room for doubt, not only because of the unvarying significance of the number four, but in view of such statements as the following:

> The four animals signify the Word, as is evident from this, that they were seen in the midst of and around the throne in the midst of which was the Lord, and since the Lord is the Word they could not be seen elsewhere. (A. R. 239.)
>
> By the four animals in the midst of the throne is signified the Lord as to the Word. (A. R. 275.)

These most general statements are sufficient for our purpose, and we have now to ask what specific comparison can

be safely made between these four cherubim and the four gospels. We read that the lion typifies the Divine truth of the Word as to power (A. R. 241), the calf as to affection (242), the man as to wisdom (243), and the eagle as to knowledges and so understanding (244). Differently phrased, the animals are said to represent: the lion, the Divine truth as to power; the calf, the Divine good as to protection; the man, the Divine wisdom; and the eagle, the Divine intelligence (A. E. 278). For convenience let us seek to assign these first to the quarters and then to the gospels. Wisdom certainly belongs to the south, and thither then we will suppose the cherub or living creature with the face of a man to look. (See A. E. 507, 328, 280; A. R., 243.) Intelligence belongs to the north, as a lower degree than wisdom, and here we will place the eagle. (See A. E. 281; A. R. 244; A. C. 5113.) This leaves us the lion and the calf.

In regard to the lion we remember at once that the Lord is called "the Lion of the tribe of Judah;" that "the mighty angel whose right foot was on the sea and his left foot on the earth cried with a loud voice as when a lion roareth," and that he represented the Lord (A. R. 265); and that we read in A. C. 6369 that "they who are in celestial good" are signified by the old lion of the prophecy concerning Judah (GEN. xlix. 9), which tribe represents those who are in love to the Lord. (See also A. C. 6367.) These and other similar considerations leave us in no doubt as to the quarter to which we shall assign the lion. He belongs to the east, to the quarter in which the sun of heaven is and whither all the angels look. Therefore the lion is always the first named of the four animals.

The calf must then belong to the west, and so we are taught in the explanation of the calf in GEN. xviii. 7, which is that it represents natural good (A. C. 2180), exterior innocence (A. C. 10132), the external good of innocence (*same*). (See also A. C. 10407; S. S. 18; T. C. R. 849).

In this understanding of the quarters we are following of course the teaching which it may be well to cite in its own terms:

All in the heavens dwell distinct according to the quarters. To the east and west dwell those who are in the good of love; to the east those who are in the clear perception of it, to the west those who are in the obscure perception of it. To the south and north dwell those who are in the wisdom thereof; to the south those who are in the clear light of wisdom, to the north those who are in obscure light of wisdom. (H. H. 148.)

To repeat the assignment of the animals, the first beast or the lion is east, the second or the calf west, the third or the man south, and the fourth or the eagle north. Now we remember that it was the first beast or lion which said "come and see," when the white horse or the first state of the loving perception of truth from the Lord in the church was shown, the second or calf when the red or second state of strife was shown, the third or man when the black or third state of truth perverted was shown, and the fourth or eagle when the pale horse or the fourth state of the understanding of the Word destroyed was shown. This is certainly appropriate.

Now notice in confirmation of this proposed arrangement of the animals and the quarters, what is said in Ezekiel of the living creatures: "They four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, they four had also the face of an eagle" (i. 10). If we think of the prophet looking toward the Lord in the east from a position on the south-west, he would have the man and lion of the south and east on his right, the ox of the west on his left, and the most distant would be the last mentioned, namely, the eagle in the north. So in Ezek. x. 14, they are put in this order of first the cherub which was nearest, and is understood to mean the ox, then the man, then the lion, and lastly the eagle, as if his eyes ranged round through south and east to north.

Here, before taking up the gospels, I must remark upon the assignment by Christian tradition of certain animals to the evangelists. It was done on the most superficial grounds, as when the eagle was assigned to John because he spoke of the Lord as lifted up from the earth, the ox to Luke because he mentioned sacrifices, and so on. Such an unintelligent

assignment can have no weight with us either favorable or unfavorable. The fact is that several different arrangements of the animals among the four evangelists were made, of which Zahn gives a full account in his "History of New-Testament Canon," Erlangen, 1883, second volume. He there gives first the order of Matthew as man, Mark as lion, Luke as ox, and John as eagle, and names as adopting it, Victorinus Petaboniensis, Epiphanius, Jerome, Eucherius, Sedulius, Gregory the Great, Claudius of Turin, and others. Then he shows that Irenæus, Ambrosius, Augustine, Andreas of Cæsarea, and others, favored Matthew as man, Mark as eagle, Luke as ox, and John as lion; but Augustine later, and with him Priscianus and Beda, made Matthew the lion, Mark the man, Luke the ox, and John the eagle. To Athanasius is attributed Matthew as man, Mark as ox, Luke as lion, and John as eagle; while Berengardus gave to Matthew the lion, Mark the calf, Luke the man, and John the eagle. In our own day Lange has proposed to assign to Matthew the ox, to Mark the lion, to Luke the man, and to John the eagle.

But all these assignments are made on superficial and wholly insufficient grounds, and not one of them is right, if the conclusions of this paper are correct.

The four creatures, which are thus presented to us in the Scriptures in several places, also stand before us in the great figures which are now in the British Museum and which were brought by Layard from the site of Nineveh. They are of white alabaster, stand twenty feet high, and are called sometimes lions and sometimes bulls. There is a cast of one in the Semitic Museum at Cambridge. It has the head of a man and the body of a lion, as we can clearly see from the feet and general form. It has large wings coming out of the shoulders and extending upward and backward. There are also three pairs of horns upon the head, not projecting but rising upon the forehead. Thus we have here in this symbolic figure from the old religion the same four forms of animals, the lion, man, ox, and eagle, but combined into one.

In another case, also Assyrian, the feet are those of an ox, which reduces the composite figure to man, ox, and eagle,

but between two such figures is a lion, so completing the four. In a later development of this art at Persepolis we find the feet again those of the ox, but in this case it is believed that a frieze of lions was overhead, and the recent work of Perrot on the "History of Art in Persia," has so restored the gateway. It would be an interesting study to investigate all the pictured remains in which one of the four beasts is apparently wanting, and see if it is not still more fully presented in the immediate vicinity. But we must not now dwell longer upon this subject. Nor is it possible in a single essay to take up at all that fascinating subject, the suastika, or cross of primitive type found the world over by antiquarians, but lately discovered for the first time, in copper, in an Ohio burial mound. Mrs. Horton gives a figure of the suastika.

What gospel now shall we assign to the east and the lion, what to the west and the calf or ox, what to the south and the man, and what to the north and the eagle? To state my conclusion first and support it afterwards, I assign to the east and the lion the gospel of John, to the south and the man the gospel of Luke, to the west and the calf or ox the gospel of Matthew, and to the north and eagle the gospel of Mark.

In attempting to show this I shall take two lines of brief investigation, first the comparisons furnished by passages which occur in all the four gospels, so that we have a complete view at once, though in only a few instances, and secondly by noting passages which occur but once and thus are distinctive. The futility of comparing one gospel with a second when a comparison of all four is wanted, is obvious from Mrs. Horton's latest volume, which makes Matthew a basis.

Let us then look directly upon the inscription upon the cross as given in four ways:

Matthew: This is Jesus the king of the Jews.
Mark: The king of the Jews.
Luke: This is the king of the Jews.
John: Jesus of Nazareth the king of the Jews.

Here is a very brief passage in four forms. Let us study

it. At once we see that two gospels mention the name Jesus, and that two do not. The title king signifies reigning truth, the name Jesus denotes the Divine love, Jehovah the Saviour. We should therefore expect to find the name Jesus in the inscription as given by the east and west gospels, by those of the lion and ox; and so it is, for we find it in Matthew and John, while the two which do not have this name in the inscription are the north and south gospels, Mark and Luke. Again, for a closer comparison of east with west, and of north with south, consider that Matthew says, "this is Jesus the king of the Jews," while John says, "Jesus of Nazareth the king of the Jews." Here we see that in John the reference to Nazareth is alone made, and Nazarene or Nazarite is interpreted in A. C. 2342, to mean "a celestial man." Thus the language used in John expresses in the fullest degree the Divine love. Now comparing Luke with Mark we find the greater definiteness in Luke, for while Mark says simply "King of the Jews," Luke says, "This is the king of the Jews," or as it would be literally rendered, "The king of the Jews is this one."

In this conspicuous instance then we seem to find our theory confirmed. Let us look at a few others which give four different statements.

In the accounts of the last supper we read that the Lord declared that one of the disciples was about to betray Him. In the gospel of Mark, the north, the eagle, we read that "they began to be sorrowful and to say unto Him one by one, Is it I? and another said, Is it I?" This is given in Luke, the south, the man, as follows: "And they began to inquire among themselves which of them it was that should do this thing." Here it will be seen that the inquiry as told in Luke was more searching and looked to their all understanding who the traitor was, while in Mark we have the less thorough statement that they began to ask "Is it I?" Both these accounts, however, are decidedly intellectual. On the other hand Matthew, the west, the ox, says, "And they were exceeding sorrowful and began every one of them to say unto Him, Lord, Is it I?" This brings out at once the af-

fectional side with its "exceeding sorrow" and its use of the title "Lord." But still more fully is this side presented in John, the east, the lion, for we read, "Then the disciples looked one on another doubting of whom He spake. Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom He spake. He then, lying on Jesus' breast, saith unto Him, Lord, who is it?" Can we hesitate for a moment to admit that here is the statement most fully representing the Lord and the east?

Of our Lord's prediction that Peter would deny Him we read in Mark, the north, "Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Here we notice the intellectual exactness of the prediction; but that quality is even more noticeable in Luke, the south, "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." Here is a statement still more precise. "Peter" is the name of faith rather than of love. It is said that he would deny that He knew the Lord, which is exactly what he did do and which is more definite than the language in Mark. Then in Matthew, the west, we have the less definite statement, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Here the affection seems to be made more prominent by the omission of exact details. And this side of affection is still more strongly presented in John, the east, wherein we read, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." Here the word for "deny" is not quite the same as before, and expresses less definiteness as to what Peter would say, while the question about laying down the life, found only here, is notably expressive of love to the Lord, or, in this case, of its temporary defeat by love of self.

Now let us look at what is said of the prayer of our Lord before His suffering. Mark, the north, the eagle, has, "And they came to a place which was named Gethsemane; and He saith to His disciples, Sit ye here while I shall pray." Here

is a plain statement of the place and words intellectually regarded. We have more of the warmth in Luke, the south, the man, for we read, "And when He was at the place He said unto them, Pray that ye enter not into temptation," which is a detail of the story not given in Mark. In Matthew, the ox, the west, we read, "Then cometh He with them to a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder." Here it is said that "Jesus" came with them, but this name is not in the corresponding verses in Mark and Luke, and that He would "pray yonder," implying that He pointed out that He would be close by, another touch of affection. When we come to John, the east, the lion, we need only remember that prayer, filling all the seventeenth chapter, beginning, "Father, the hour is come," and ending with the words, "That the love wherewith Thou hast loved me may be in them and I in them." Comment is unnecessary. Though not spoken in Gethsamane, it expresses in a manner appropriate to this gospel of the east, the loving thought of our Lord before He suffered.

In addition to these four-fold accounts of the last scenes in our Lord's earthly life, there is another passage in the gospels which is given by all four. This is the account of the five thousand fed. Let us look at this in a single particular. We read in Mark, the north, the eagle, "And Jesus, when He came out, saw much people and was moved with compassion toward them because they were as sheep not having a shepherd, and He began to teach them many things." Here mention is made of teaching only, as we should expect. In Luke, the south, the man, we read, "And He received them and spake unto them of the kingdom of God and healed them that had need of healing." This tells us of what He spake and that He healed, making the account more definite and at the same time more loving than that of Mark. But Matthew, the ox, the west, says, "And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick." Here only healing is mentioned, and a different word is used from that in Luke. The

healing here is not only the curing expressed in Luke, but the tender care of the sick as well. Thus is the language perfectly adapted to Matthew. In John, the east, the lion, we have the statement that "Jesus went up into a mountain and there He sat with His disciples. And the passover, a feast of the Jews, was nigh." We are then told that "He lifted up His eyes and saw a great company come unto Him," and that He spoke with Philip about feeding them and then did so. The mention of the mountain is most appropriate to John, for the celestial angels dwell on mountains, and so is the reference to the passover which typified the Lord as Redeemer, and His glorification.

In the account of the triumphal entry we have four statements of a similar kind. Mark, the north, the eagle, very definitely states that the ass was found "tied by the door without in a place where two ways met," and he very exactly gives the cries of the multitude: "Hosanna, Blessed is He that cometh in the name of the Lord, Blessed be the kingdom of our father David that cometh in the name of the Lord, Hosanna in the highest." Here are four of the many shouts which went up. Mark then says simply that "Jesus entered into Jerusalem; and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve." Here is succinct history.

But Luke, the south, the man, tells that the shouting took place, "when He was come nigh, even now at the descent of the mount of Olives," and that the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, saying, "Blessed be the King that cometh in the name of the Lord, Peace in heaven and glory in the highest." Here we have the reason for the applause fully given, and we also note that the Lord is called king, which He is by the truth, and that one shout was "glory in the highest," which means, we are taught, Divine Truth which the angels had from the Lord after His victory over hell (A. E. 365). And Luke alone tells how our Lord then wept over Jerusalem because she "knew not the

time of her visitation," which is properly noted in the gospel of the south, of wisdom.

In Matthew, the west, the ox, we find this event differently told in this, that the prophecy from Zechariah is given, "Tell ye the daughter of Zion, Behold, Thy king cometh unto thee, meek and sitting upon an ass and a colt, the foal of an ass." Here at once we feel the change in tone, as the affection is made prominent, and the meekness of our Lord is brought out, and we are not surprised to see the account continued by telling that "the blind and lame came to Him in the temple and He healed them," for this is just what this gospel would be expected to record.

In John, the east, the lion, we have this significant change, that the love of the people for the Lord is strongly brought out: "Much people, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet Him." Thus the new fact given in John is the looking of the people for the Lord. In John the quotation from the prophet given in Matthew is again found, but with the loving addition, "Fear not," and there is an additional statement that "the people that was with Him when He called Lazarus out of his grave and raised him from the dead, bare record." Thus we are brought into the inner circle of the movement as it were, and the loving allegiance of some to the Lord is described, so that the Pharisees said, "The world is gone after Him."

These are nearly all the passages which have a fourfold form and they are sufficient for the present purpose. Passages found in two or three gospels, however confirmatory, cannot here be taken up. Let me pass to enumerate those which are found in but one gospel and so are distinctive.

First concerning the gospel of Mark, which seems to be of the north, the eagle, and to present the intellectual side of the gospel especially, we notice that its general character as seen by scholars is that of "a clear and vivid picture of the acts of our Lord's human life, rather than a full record of His Divine doctrine." (*The late Archbishop Thomson, of York.*) The same writer says: "Precise and minute details as to places, persons,

and numbers abound in the narrative. It develops a series of acts of conflict with the Pharisees and with unbelief." So Alford says, "It is rich in lively and interesting detail." He speaks of its "graphic touches," its "life-like pictures," its "abrupt transitions." In our understanding of its character we find these remarks to be of much value. It is, as is well-known, the shortest gospel and has been regarded as adapted to the Gentiles of the Roman world, giving them the leading points of our Lord's life and teaching. It contains little that is not found in the other gospels, but it adds here and there such details as that Herod heard John gladly, and that the multitude was so dense that the disciples could not so much as eat bread, and that the friends of the Lord said that He was beside Himself. Then we find in Mark the parable of the seed growing the master knows not how, first the blade, then the ear, after that the full corn in the ear. We read in Mark how the Gadarene maniac had broken all chains and was night and day in the mountains and tombs, that so many came and went about our Lord that they had no leisure so much as to eat, and that the Pharisees wash their hands often. In Mark we have the account of the blind man of Bethsaida healed and seeing at first men as trees walking and then clearly, of the scribe who praised our Lord's answer as to the greatest commandment, of the young man who followed the Lord to the trial but escaped leaving his garment, of Pilate's inquiry if Jesus were already dead, and of the names of the women who brought spices. In all this minute description we see the quality of the eagle, intelligence.

Luke, however, the man, the gospel of wisdom in particular, has many passages of its own, and they in every case show the distinctive character assigned to it above. Alford says of it that it is "the most complete of the four," that "its composition is studied and elaborate, equally graphic with Mark," and showing "the earnest diligence of the writer in searching out and making use of all information." Now what distinctive passages belong to Luke? The full account of what happened to Zacharias and Elisabeth, and to Mary, of the shepherds at Bethlehem, of Simeon and Anna, of our

Lord teaching at twelve, of His teaching at Nazareth, of His teaching out of the ship, of His parable of the two creditors at Simon's house, of His discourse to the multitude (chapter xii.), of the instructions to the seventy sent out, of the teaching of the lawyer by the account of the Good Samaritan, and in the house of Martha and Mary, of all the parables which He spake on the way to Jerusalem for the last time, so that Luke is especially the gospel of parables, and finally of the Easter-day teaching from the Word opened. What more evidence can be furnished us that this is the gospel of the south, the man, the gospel of wisdom?

Matthew, the ox or calf, the west, has its special passages, of which we must reckon as chief the sermon on the mount, in which we see the spirit of our Lord and hear His words of blessing. Matthew also records the worship of the child by the Magi, an act of love, and the flight into Egypt; and it has one passage about the Lord healing "all manner of sickness and all manner of disease," and it gives us the invitation "Come unto me," and the comparisons of the kingdom of heaven with practical things, and the words about taking up the cross and true apostleship, and about our duty to children and to erring brethren, and as to avoiding offences; and it tells about the last laborers receiving as much as the first and about the marriage of the king's son, and it gives us the woes against the hypocrites; and we have here the parables of the virgins and the talents and the sheep and goats, all of which look to loving service; and here we read of the great sorrow of Judas for what he had done. Certainly all these passages suggest the love of the Lord. Alford says that it is less definite historically than Mark and Luke. We see that it has a distinctly Hebrew or affectional character as compared with the Greek or intellectual quality of Luke.

As to John, the east, the lion, is it necessary to say more than that the title which the Rev. E. H. Sears chose for his book on that gospel, "The Fourth Gospel the Heart of Christ," was everywhere recognized as most appropriate? He had borrowed the words from Ernesti. The title Johannean is applied to that theology which is most oriental, and

has the most direct approach to the Lord. The epistles of John indicate the character of his gospel with their one subject of love presented with reference to the Lord and the neighbor. He calls his friends "beloved" and "little children," and the most central phrase is "God is love." The passages peculiar to John's gospel are the account of the incarnation because "God so loved the world," of our Lord presented by John the Baptist as the Lamb of God, of His loving greetings to those who were to become His leading disciples, of His infinite kindness at Cana of Galilee, of His teaching in the temple as to true zeal, of His doctrine of the new birth, of constant teaching concerning the Father and His love of the Son and of men, of the gentle words at Jacob's well, of His healing the centurion's son, of all that He did at the Pool of Bethesda, of all He said about the living bread, of His mercy toward the woman taken in sin, of the freedom of discipleship, of His healing the blind man and revealing to him His Divinity, of Himself as the Good Shepherd laying down His life, of His tears and triumph at the grave of Lazarus, and of His anointing by Mary. Then we have that wonderful display of His love as He washed the disciples' feet and taught them to love each other, as He bade them not to be troubled and promised to them the Comforter, as He showed them that they must abide in Him as He in them, as He spake of true friendship, as He promised soon again to be with them, and as He bade them though in tribulation to be of good cheer, closing with the prayer that they might be one with Him and by Him. It is here that we read how Judas kissed Him and so betrayed Him, that one of the officers struck Him for answering the high-priest, that He told Pilate that His kingdom was not of this world, that Pilate made a last effort to save Him, but surrendered to the clamor of the priests and people, that Pilate later would not change the inscription on the cross, that the mother Mary was given to John, that His side was pierced, that John outran Peter in going to the sepulchre, that our Lord spoke to Mary Magdalene and made Himself known to her, that He merci-

fully showed Himself to Thomas and to the disciples by the sea, and gave Peter that solemn charge to feed the sheep.

All these passages confirm the idea that John's gospel is that of the east and of the lion. To quote from Alford again, he says that John "has no chronological, no purely historical aims; each incident is chosen for a manifestation of the Lord's glory." Some one has said that Peter believed on the Christ, but that John loved the Lord Jesus. It is certain that the synoptic gospels, as they are called, would be as incomplete without the fourth, as the day without its morning, or the throne without the face of the lion. As it most fully opens our Lord's love it may be called the lion gospel as truly as He is called "the Lion of tbe Tribe of Judah," which title means, we are taught, the good of celestial love. (A. C. 6367.)

But let us take one general glimpse of the four gospels in their symmetry, forming the foursquare throne and city of God. I would call attention to the different ways of stating the sending out of the disciples after the resurrection. The four accounts are perfectly compatible in their letter, but each is most distinct, and expressive of the several characters already set forth. In Mark, the eagle, the north, we read:

> Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

This exactly carries out the idea that Mark expresses the northern aspect of the gospel story, typified by the eagle. The disciples are commanded to preach, and belief is emphasized. I do not hesitate to accept this as authentic, because, if the gospel ends as some suppose, on the authority of the Sinaitic and Vatican manuscripts, with the eighth verse of this chapter, we are left with no account whatever in Mark of the sending forth of the disciples and the ascension of the Lord. And certainly no language could be more appropriate

to this gospel than that which has been quoted and which seems almost harsh in its exclusively intellectual terms. It speaks as it were with the keen discernment of the eagle into belief and unbelief.

In Luke, the south, the man, however, we have a different sending out which occupies a large part of the twenty-fourth chapter, and which includes the opening of the Word to the disciples on the way to Emmaus, the further explanation of it the same night to the eleven, the evidences which the Lord gave that He was indeed risen, and His charge that they should remain in Jerusalem till they were endued with power from on high. This account of the wisdom granted to the disciples is only found in Luke, and that is its right place. It belongs to the south, typified by the man. It is like Mark as to the intellectual aspect of the teaching from the Word, but is enriched by the glow of the sympathetic words to the discouraged disciples.

In Matthew, we have the account belonging to the west, represented by the ox. It includes the last five verses of that gospel, which are as follows:

> Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him, but some doubted. And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.

Here we notice at once the especial marks of this gospel. Its language makes the intellectual rather less prominent and brings out the Divine love. The "mountain" in which the Lord met them expresses this, and so does the statement of their worshipping Him; and the whole command of baptism is full of the Lord's love for men expressed in the emphasis laid upon the good life, and then we note the fatherly promise to be with them always. All this has just the quality which we should expect, that is, more prominence of love than in

Luke, which shows us the wise teaching of the Lord, and altogether more than in Mark, but less fulness of love than we have in John.

In John we have that last chapter, the tone of which no man can mistake. There is the teaching to cast the net on the right side of the ship, which is, spiritually understood, the rule of loving and successful apostleship, and there is the questioning addressed to Peter, and to us all as well, which touches so closely the motive of evangelization. In Mark we had preaching or proclaiming, in Luke witnessing or testifying, in Matthew teaching or showing how to live; in John we have feeding the sheep as a shepherd calleth his flock by name and leadeth them out, searching and seeking them out, feeding them in a good pasture and upon the high mountains of Israel, seeking that which is lost and bringing again that which is driven away and binding up that which is broken and strengthening that which is sick.

As this last chapter of John was read in the place where its events occurred, the Lord Himself seemed to be in the midst and we seemed for the time to be in the east of heaven in His immediate presence. Here He also told John to follow and predicted that faith would die out of Christianity, but that love would continue till the Lord should come again; and this, as we know, has come true.

This is the sending forth of John's gospel, and herein, as throughout the fourth gospel, we feel the surpassing love of the Lord which draws men to itself and which sends us forth as good shepherds, humble, tender, and hopeful. "As the Father hath sent me, even so send I you."

Thus have the four gospels been studied in their symmetry, following out the line of thought already suggested by Mr. Noble, and adopted, though with unnecessary negations, by Mrs. Horton. We have seen that the four points of view which heaven presents and which human minds are so formed as to make use of are here represented, and that the northern is Mark, the eagle, the southern Luke, the man, the western Matthew, the calf or ox, and the eastern John, the lion. In their letter they form a grand square or throne of truthful

narrative, and their internal meaning is similarly classified as intelligence, wisdom, and love in its two degrees.

Finally, the book of Revelation seems to require a brief notice. I would offer the suggestion that it is not like one of the gospels, of a distinct quarter, north, south, east, or west, but is of all, being one prophetic book which covers all aspects of the judgment and the Lord's second coming. It is like the thumb to the four fingers, making the whole hand. The seven churches, the seven stars, the seven seals, the seven trumpets, the seven vials, and so on, seem to indicate the universal outlook of the whole contents. And this is indicated also by the one hundred and forty and four thousand, by the four beasts, the four and twenty elders, and the twelve gates of the four-square city. When the first seal was opened the first beast, the lion, said, "Come and see," and the Lord was seen in the glory and purity of early Christianity, its east. The second seal was opened and the calf cried, "Come and see," and behold, the western, declining love of the Lord and men. The third seal was opened and the third beast with the face of a man said, "Come and see," and then was shown the south and the loss of wisdom. The fourth seal was opened and the fourth beast, the eagle of the north, cried, "Come and see," and lo, all knowledge of the truth was dead. So John saw "the four angels standing on the four corners of the earth, holding the four winds of the earth," and this tells us the universality of the judgment about to fall. And have others noticed how this four-foldness comes to view in such expressions as "the holy city, New Jerusalem, coming down from God, prepared as a bride?" There are others of like quadruple form, such as "the tabernacle of God is with men, He will dwell with them, they shall be His people, God Himself shall be with them their God"; no more "death, sorrow, crying, pain"; "fearful and unbelieving, abominable and murderers, whoremongers and sorcerers, idolaters and liars"; the twelve stones which after the breastplate may be put in four classes; the four Alleluias of chapter xix.; the words, "unjust, filthy, righteous, holy"; and the closing invitation which names

first "the spirit," that is, the Lord, the east; then "the bride," that is, the church as to truth (A. E. 1189), the south; then "him that heareth," that is those of the west, who look to the Lord in obedience; and lastly, "him that is athirst," that is, those of the north who seek for knowledge. The river of Eden, as Mr. Noble remarks, was divided into four streams, which the gospels represent, but in the Apocalypse has it not become again one stream, a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"? The throne has its four faces, but it is one. If John be the lion, Matthew the ox, Luke the man, and Mark the eagle, then the Apocalypse would seem to have as its type the Lamb which is in the midst of the throne, a symbol of the Lord which appears fittingly in John's gospel alone (i. 29, 36), but enters no less than twenty-eight times into the Apocalypse, where we read of the Lamb seen in the midst of the four animals (v. 6), receiving always the homage of elders and cherubim, opening the seals (vi.), leading unto "living fountains of waters" (vii. 17), having the book of life (xiii. 8), standing on mount Sion (xiv. 1), overcoming the evil kings (xvii. 14), taking His bride (xix. 9), giving light to the holy city (xxi. 23), and writing His name on the foreheads of the blessed (xxii. 3). To Him it is that lion and ox and man and eagle sing the new song of the redeemed out of every kindred and tongue and people and nation.

Cambridge, Mass. THEODORE F. WRIGHT.

THE RELIGIOUS ASPECT OF EVOLUTION.

It is a matter of common remark that the life history of an individual man is an epitome of the life history of the human race. The truth of this is universally admitted. On the other hand it is equally true that the life history of the human race is an expansion of the life history of the individual. A man's body begins as a germ; it grows, passing through the successive stages of infancy, childhood, and youth, to full maturity. But the man's growth includes more than the growth of his body. As his body grows, his mind grows. It begins as a germ like his body — a mere spark of intelligence and volition — and from this little beginning it increases step by step, till it becomes the strong will and the keen intellect that discern the hidden secrets of nature, or direct the affairs of nations.

But this growth, far from taking place in an accidental or hap-hazard fashion, follows a definite course, in accordance with certain definite laws. It begins with the simplest mental acts, and gradually increases their number and complexity till the whole realm of thought is developed. The infant does but little thinking. His mind is entirely occupied in the reception and recognition of sense impressions. Through the channels of sight, of hearing, and of touch, the ever-changing phenomena of the outer world reach his brain, and are perceived by it as a succession of sensations. These he quickly learns to refer to something outside of himself, something with which his will had nothing to do; and his senses accordingly build up the world for him into a succession of facts. That is all — simple, isolated facts, which come stringing along, one after the other, in an endless line. At first they make little impression upon his mind except that of being perceived; one passes away and its perception fades out, to be immediately succeeded by another. But after a time the impressions begin to remain, and to be stored away. A stone, for instance, placed in the child's hand, is to him

merely a rough, irregular, gray, hard, heavy object. The sensation is laid one side, and by and by, when the stone is presented again, the sensation is repeated; then the former sensation is called up — the child begins to remember. The two sensations are compared, and being found to be identical, merge together into one single stronger impression. After a time other stones call up similar impressions, which, when compared with the first, are found to be alike in some ways, but different in others, and so the child's mind begins to compare and classify the facts which are presented.

But after a time he finds that certain facts always come in succession — for instance, that on letting go of the stone, it falls to the ground; and a number of such experiences develop a recognition of the orderly sequence of facts in time — in other words, he begins to recognize processes.

Then he lets the stone fall into his hand, and finds that it exerts a certain force, and, moreover, that he can neutralize this force by applying a counter force — in other words, that he can control certain events by an act of his will; and in some such way he gains a conception of the relation of cause and effect.

These three steps — the recognition of *facts*, the recognition of *processes*, and the recognition of *causes* — are the three great steps in the intellectual development of a man. The infant busies itself with the perception of facts; the child learns to correlate these facts into processes; with youth comes the appreciation that these are all effects which require a causal explanation, increasing skill in the recognition and determination of which is the mark of advancing maturity.

There is, however, no sharp line between these stages of mental development. The mind of the child does not cease to assimilate facts after it has become well practised in their correlation into processes, and it begins to look for causes long before they become the dominating subject in its mental operation.

The mental growth of the human race has been like the mental growth of the individual. When we look upon the simpler and more savage tribes, we find that they concern

themselves chiefly with facts. When we look back into history, we find that the ancestors of the present civilized races, in their more primitive stages of progress, did the same. The ancient writers concerned themselves chiefly with noting facts; the processes which they chronicled were viewed as successions of facts rather than in their entirety; and with the reason why, they rarely concerned themselves. This was notably the case with the ancient scientific writers. Pliny the elder wrote a voluminous work on natural history; but this, far from being anything like the connected, systematic treatises written nowadays, was simply a vast catalogue of statements about things in general, in which truth and fable, observation and hearsay, are mixed up in a manner which shows an utter lack of the appreciation of any such thing as the necessity of an adequate cause. Even the Greek philosophers, the most cultivated and advanced thinkers of their day, observed little more than the facts of human life, and thought, and morals.

It was not until the close of the Middle Ages, and the ushering in of modern times with the great awakening of the intellect of humanity, called the later Renaissance, that these higher realms of human thought began to receive the attention they deserved. The process began near the close of the fifteenth century with the reaching out of nations in geographical exploration for the discovery of new lands by which they might enrich themselves; and along with this the minds of men began to reach out after new domains of intellectual wealth. Men began to speculate reasonably upon the history of the earth; historians began to depict the affairs of nations, not now, as before, by making mere chronicles of events, but by recording the rise and fall and the continuous history of kingdoms. Discovery after discovery was made, and the fruits of human study, instead of being buried, as mere curiosities of learning, in old manuscripts, were now turned to practical usefulness by being applied to processes of industrial art for the benefit of mankind. A new life sprung up within the world, and civilization went forward with increasing strides.

But, little by little, came the consciousness of one great principle running like a keynote through all this intellectual growth, and connecting and unifying human knowledge and experience along every line of progress. This was the principle of the *continuity of history*. Men studied the history of a nation, and found that instead of being a mere string of kings, and battles, and treaties, and so on, it was a regular, orderly growth, taking place in accordance with definite laws; and that the nation of the present day could only be thoroughly understood by studying its past, because it is the outgrowth and result of its past. Men studied the history of an industry; an invention, as that of the steam-engine, was made, and found profitable, and adopted for general use. Then came the recognition of the greater and greater possibilities of that invention, and one improvement after another was made in it, each as it was demanded by force of circumstances, till there appeared the excellent and efficient machines to which we are now accustomed. Thus the history of this industry is found to be a continuous history. So when men studied the progress of human thought, in its intellectual, moral, or religious aspects, they found that it also presented in each phase, a steady, continuous growth.

Nor was this the case with human affairs alone. The rocks of the earth's crust were studied, and yielded to man's inspection the remnants of the life of past ages, and that life was found to develop in a continuous series from the earliest recorded times to the present day. The inorganic world also was found to follow the same law as the organic; the destruction of the older rocks and the building of the newer, have been found to go on in the same continuous series, each stage in the process growing out of and being, so to speak, *unfolded from* those that had gone before. And this figure of speech — the unfolding of a result from its history — inspired the name which has been given to such a process, and which is now in every one's mouth — the name, "Evolution."

When, therefore, we speak of the evolution of an animal, of man, of a nation, of an industry, of a custom, of a philosophy — we picture it simply as the gradually attained result

of appropriate causes, which have operated continuously through a long series of processes. Bear this in mind ; for it is the essential feature of evolution, and only as this feature is recognized can we understand clearly its manifold applications, and keep our minds free from the innumerable misconceptions and mistakes in regard to it which have proved so fertile a cause of wrangling and strife concerning it in the past. Many have in past times opposed the principle of evolution ; and of these the Church has ever been the foremost. It was of course not to be expected that the Church would assent to this new principle as soon as it was formulated, without a thorough examination of its claims ; for the office of the Church is to preserve among men the truths which have been revealed from ancient times. The Church has therefore ever been the great conservative agent in the minds of men — the great sheet-anchor that has saved the race from drifting aimlessly through life, a prey to every wind of fancy, or from being utterly wrecked on the rocks of doubt and denial. But the bitter, unreasoning, and violent opposition which the Church has at times offered, could come only from a failure of her members to acquaint themselves carefully and accurately with the true principles of evolution, and to consider them in their right relations to the teachings of religion.

Of the various applications of the principle of evolution, that which deals with the origin and development of the human race is undoubtedly the most interesting, and has in fact occupied so prominent a position before the minds of men, that it has been often referred to as evolution itself, the fact being forgotten that it is simply one application of that great, general principle. To this application, however, I would especially invite the attention of my readers at the present time.

In its essence, the application claims that man, as we see him at the present day, both as to body and as to mind, is the culmination reached by a long process of development, carried on in the persons of ancestral beings which, as we trace them back into the remote past, we find to have been ever lower and lower in the scale of life till the series is lost among the simplest organisms of the most remote antiquity.

From these lowest germs has arisen a constantly ascending series of beings whose development has finally resulted in the present human race.

In support of this claim stand two independent witnesses — the discoveries made by the science of embryology and those made by the science of palæontology. The former, studying the development of the individual man, finds that he passes through a series of stages which present, in outline, this past history of the race; the latter, studying from fossils the history of the animal kingdom, finds in its development the confirmation of the results of the former.

Among those who have contributed to the present views of the evolution of man, the name of Charles Darwin stands pre-eminent; so much so, in fact, that he is popularly supposed to have been the originator of this theory of evolution. This, however, is not strictly correct. The evolution of man from a long series of lower ancestors was an idea familiar to the scientific world long before his day, though no one can now tell who first suggested it. But his long and patient observations and experiments added much to our knowledge of the subject, and to him is due the theory which offers the most important explanation of the evolution of man — the theory of natural selection. Briefly stated, this theory is as follows. The members of every family, whether of the human race or of lower forms, which are born into the world, resemble, in a general way, their parents; but among them each member has his own individual peculiarities. These peculiarities may in any case be such as will contribute to the health, or safety, or general welfare of the individual possessing them; or they may, on the other hand, be of a character in some way detrimental to his well being. In the former case he will be stronger and better fitted to cope with the many difficulties and dangers which beset him; and such of his offspring as inherit his peculiar characters will be in their turn benefited thereby, and will be more likely to survive the conflicts which they have to encounter, and thus these peculiarities will be transmitted from generation to generation, and will at length become accentuated and confirmed, and a new species of ani-

mal, especially characterized by the possession of these peculiarities, will be the result. On the other hand those who are endowed with any detrimental characteristic, and even those who merely fail to possess some advantageous one, are thereby placed at a disadvantage in the struggles of life; they themselves quickly perish; they are less likely to produce offspring, and any that they may produce are likely to inherit the disadvantageous traits of their ancestors, and themselves to disappear. Hence the dominating races of the world are those which Nature has thus selected as best fitted to live and possess the earth under existing circumstances. And as circumstances change, the races change, so that as time has gone on, different forms of animals and plants have at different epochs been developed upon the earth. Some forms have degenerated and disappeared, but the general tendency of the organic world has been in the line of gradual improvement, culminating in the human race itself.

There is, however, another theory of organic development which deserves mention, though it is less widely known and accepted than that of Darwin. This theory, that of Jean Baptiste Lamarck, an eminent French naturalist of the last century, claims that every improvement in the organic world is the result of the sense of a new need, and of the effort to supply that need by the cultivation of faculties already existing.

The relation of the two theories may be illustrated by an example. The stag is a fleet-footed animal. According to the theory of Darwin, this is because the creature has been beset by beasts of prey, and only the fleetest could escape their clutches and maintain the race; hence fleetness of foot has been handed down through their generations, and has become a permanent characteristic of that species. According to the theory of Lamarck, the stag is fleet-footed because it was compelled to flee from its enemies, and to exercise and develop its powers of running by active effort, in the same way that the blacksmith's arm becomes strong by constant use. It should be observed, however, that the two theories are by no means mutually exclusive, but that on the con-

trary one supplies what the other lacks; for the Darwinian theory, while able to account clearly for the preservation and accentuation of new characters, is utterly powerless to account for their first appearance, for which the theory of Lamarck, while it cannot always adequately account for their preservation, offers a reasonable suggestion. This fact is now gradually coming into recognition, and the hypothesis of Lamarck, long neglected, is beginning to receive in the scientific world the attention which it deserves.

And now let us ask, what has been, and what should be, the attitude of the devout Churchman to this principle of the evolution of the human race. This principle, like all the other great signs of progress, has been obliged in the past to make its way against the most intense opposition; and as was said before, the bitterest and strongest opposition has come from those whose loyalty to the Church was the most earnest, and who in their devotion, to the service of the Divine Master, believed that the acceptance of this principle involved the overthrow of all true religion.

But I believe that it can be shown that this view of evolution is based upon two serious misconceptions: first, upon a misunderstanding of what evolution is; and second, upon false inferences drawn from the teachings of religion.

And first, let us recall for a moment our definition of evolution as applied to the human race. It means simply the continuous unfolding or development of that race, from a long series of lower forms, which, beginning in the most remote and unknown past, have led up by a gradual series of improvements to the human race of the present day. Just as the geologist takes the earth as it is, and undertakes to read its history from the evidences locked up in the rocks, so the evolutionist takes the organic world as it is, and endeavors to trace its history by the evidences of palæontology and embryology. But there are certain questions in each line of thought which the scientist does not undertake to answer. The geologist traces the history of the earth as far back as the testimony of the rocks will carry him; but the problem of the origin of the globe itself, he does not consider; this

he leaves to the speculations of the astronomer. Even so the evolutionist, while following out the wonderful changes which organic substances undergo, cannot attempt to account for the origin of those substances. It is true, evolutionists have speculated upon their origin ; but such speculation, as it rests upon no evidence, has properly no part in a theory of evolution.

The claim, therefore, of the Church, that evolution takes creation out of the hand of God, and attributes it to the impersonal forces of nature, is not well founded. Evolution, in the first place, does not attempt to account for the origin of matter. The Church, relying upon the statements of Scripture, claims that the material substances which constitute the universe, were created at some far distant day in the past by God's power, where nothing was before ; out of nothing, according to some ; by an emanation from the Divine Being, according to others. But the chemist, studying the changes and properties of matter, has formulated from his researches the great law of the conservation of mass, and tells us that through all the changes which ever come under his observation, the amount of matter in the universe remains constant, neither increasing nor diminishing ; and that, so far as he can discern, matter is eternal and never had a beginning.

This position the Church has stigmatized as atheistic ; but let us examine it more carefully and see if it is necessarily so. First of all then, how does it accord with the teachings of revelation ? The great source of all our knowledge concerning God and the ways of His providence is the Holy Scripture. This presents God to us in many different lights, and is full, at first sight, of apparently contradictory statements concerning Him ; but when we divest these of the imperfections of human vision, and endeavor to form the highest possible conception of Him, we see Him as the all-powerful, eternal, and perfectly wise and loving Father. Now if we suppose that *at some date* in the past He saw fit to create the universe, how are we to think of Him as He was before that date ? Can we imagine Him sitting for ages of ages, with no universe upon which to busy His ever-active hands, with no human children to whom His great love could go forth — satis-

fied with the contemplation of His own glory? Such a conception would oblige us to suppose a radical change in the character of the Eternal One, "with whom," the Word tells us, "there is no variableness, neither shadow of turning." No; we must suppose that the universe, so far as time duration is concerned, is eternal, and that there never was a time when it did not exist. But this does not make the universe independent of God. Matter exists, not because God created it at a certain date in the past, but because the power of the Divine will perpetually holds it in existence. We can not suppose that it would go on existing without His presence, as a man's house continues to stand long after he has died. On the contrary, it is dependent on His presence. The ancient Hindus had a glimpse of this truth, when, picturing the Creator as alternately waking and sleeping, they said: "When that Power awakes, then has this world its full expansion; but when He slumbers with a tranquil spirit, then the whole system fades away." Not that God's attention is ever diverted from His universe, for "He that keepeth Israel shall neither slumber nor sleep"; but that its outward existence is simply the visible embodiment of His thought. The words, "In the beginning God created the heavens and the earth," must therefore mean to us, not a beginning in time, but a beginning in principles; in other words, that in their first principles, in their inmost essence, all things are dependent on the Divine will. All this may not seem at first sight to have any bearing upon evolution, but the connection will become plainer as we go on.

Matter, however, is not the only principle in the universe that demands our attention. There is another principle which we call force, or energy, which dwells in matter, and works upon it and through it, as the soul dwells in and works through its body. And just as the soul and the body of man exist together, yet in entirely separate realms of being, so matter and force exist together, yet are distinct; matter may be animated and vitalized by force, but can never be converted into force; nor can force ever be converted into matter.

Now evolution does not attempt to account for the origin of force any more than it attempts to account for the origin of matter. It takes both of these principles for granted, and shows how they work together to produce certain results. The physicists have studied the operation of forces, and as a result of their labors have formulated the law known as the law of the conservation of energy, answering to the chemical law of the conservation of mass. This is, in brief, that through all the manifold changes which forces undergo in the world, their quantity remains constant. This is equivalent to saying that force, like matter, is eternal. And in its relation to the Creator, we may similarly assume that it exists, not because it was once created, and then left so, but because it is constantly maintained by the activity of the Divine will. And the conservation both of the mass of matter and of the energy of force, is simply the direct result of the unchangeableness of the Divine nature.

But there is another principle in the world which we must take account of. This is the principle of organic life. And just as evolution does not attempt to account for either matter or force, so it does not attempt to explain the existence of organic life ; it takes it for granted, and is content with tracing out its changes. It is true, there have been evolutionists who have speculated upon its origin ; but their speculations have been profitless, because they have been based upon a misconception of the nature of life. They have looked upon it as a form of force peculiar to organic bodies, just as heat, and light, and gravitation are forms of force peculiar to their several spheres of activity, and they have speculated as to how these forces could be converted into life. But a little reflection will show us that organic life is more than a form of force. A plant or animal is a centre into which both matter and energy are absorbed from the outer world, and in and through which forces derived from that energy operate, by virtue of the structure of the body. Now after the creature dies, its body has the same structure as before, but force will no longer operate in it in the same way. Something which gave structure and form to the force, just as force gives struc-

ture and form to matter, has disappeared. This something, which is the soul and the animating spirit of force, just as force is the soul and the animating spirit of matter, we call organic life. With its origin evolution has nothing to do. We cannot measure it and maintain its conservation as we can with matter and with force; but its analogy to those forms of being suggests that it, like them, is eternal as regards time, but continuously dependent on the Divine will for its existence; in other words, that it, on its own plane, is a form of expression of the eternal Divine thought.

And then within the organic life of the animal, like the soul in its body, dwells the conscious life, working through, yet distinct from, the organic life. These two are often confounded, but their real distinctness can be made evident by considering such phenomena as those of sleep, during which organic life remains active, but consciousness, so far as sleep is complete, fades for a time away. Here again, evolution does not concern itself with the origin of consciousness; it accepts it, and traces its increasing activity through the development of the animal kingdom.

And now, coming to man, we find, dwelling within his conscious life, still another realm of being; that of the spiritual life. In this he recognizes, not the facts and necessities of his outward environment, but his higher relations of duty and usefulness to his fellow-men. Our attention while we dwell in this world is so much occupied with the consideration of matter, and force, and the other lower realms of being, that our consciousness of the spiritual life is relatively obscure; but our life on that plane goes steadily forward, and we are taught that in the world to come it will be unfolded more fully and consciously within us.

And even within this soul, there lies another — the truth which animates and quickens the spiritual life, and expresses itself through that life, in noble and useful thoughts, and words, and deeds. This also, on its plane, is an embodiment and an expression of the Divine thought.

But within, and beyond, and above the truth, dwelling in it and working through it, like the soul in the body, abides a

still higher and deeper soul — the love which inspires all the rest. Here at length we come into immediate contact with the Divine Life itself, the great Soul of the universe.

But now you may ask — What has this seven-fold order of our being to do with evolution? Force is not evolved from matter, nor organic life from force, nor consciousness from organic life, nor spirit from consciousness, nor truth from spirit, nor love from truth. Each has its own plane of activity, and each, from that plane, inspires and animates to activity the plane next below it. But this view of the complexity of our being, soul within soul, fills out, and completes, and explains evolution. Evolution is a process which takes place along one plane — but only when that plane is inspired to activity by the influence of life on a higher plane. It may be that somewhere in the universe there is matter which has never been animated by force. We do not know of such matter, but the idea is not inconceivable. But we cannot imagine such matter as evolving, or as doing anything but remaining changeless and dead forever. Only as force works through it, can it change or develop. Again, force operating upon matter will build up an organic body; but it will only do this when quickened and animated by organic life. Similarly, organic life must be vitalized by consciousness to become animal, and the animal must receive the quickening of the spirit to become human. The operation of the indwelling soul, therefore, on its plane, is the cause of evolution; and the growth and development of the lower plane which thus contains and gives expression to the soul, as the effect of this cause, is evolution itself.

But there is still one doubt which may occur to your minds in regard to this great principle. I have spoken of the theories advanced by Lamarck and Darwin to explain evolution. Do not these theories, as the Church has claimed, do away with the necessity of God's agency in creation? If we consider the views of Lamarck, which claim that evolution is brought about by the effort on the part of the creature to improve itself, are we not obliged to substitute the will of the creature for the will of God, and make it its own creator?

I reply, by no means. We must not confound the cause of a process with the means by which that process is accomplished. If Lamarck's hypothesis be true, it simply means that God does not accomplish his work immediately upon the body which is to be evolved or developed, but that He uses the will of the creature as His instrument in doing His work. And if we accept the theory of natural selection as an explanation of the process of evolution, we find here again the will of God, making use of external, natural means to carry out His Divine purposes. Darwinism offers us, as I said before, no explanation whatever of the variation of individuals from the parent stock, but simply undertakes to show what individuals will be able to grapple successfully with the circumstances which environ them. Whether the variation is brought about by means of the will of the creature, or otherwise, is immaterial; in any case it must be an effect of the Divine will. And the question whether a given variation can survive its circumstances or not, is again not a question of chance; for the environment of a creature, as well as its own character, is determined by the Divine Providence.

But whatever explanation we may accept of the way in which evolution is accomplished, we find that the means adopted by the Lord are always consistent with freedom of action on the part of His creatures. We are familiar with this principle on the plane of our moral and spiritual life; and if we admit that God's ways of dealing with His universe are uniform and consistent, we must see that this principle extends to the very lowest plane of our being. His Providence guides and controls all things, but His hand is unseen. The appearance is that we learn wisdom and do good by our own power. This appearance is essential in order that our lives may be quickened and expanded into higher forms, otherwise we should be mere machines in the Divine hands with no possibility of growth above the plane of our earthly life; but yet we are bidden to believe that the spirit that worketh in us is the Lord's spirit, and that of ourselves we have no power at all.

So is it also on the lower planes of being. The means by which evolution is accomplished lie open to view, but in order that His creatures may abide in freedom, and thereby be inspired to use, and improve, and develop the life that is in them, the cause is mercifully hidden. God places His gifts in their hands, and, as it were, withdraws Himself into a far country, from whence He will come again, at the appointed time, to claim His own.

When viewed therefore in its full relations, evolution is by no means atheistic; far from doing away with the necessity of a wise, loving, and powerful Creator, it demands His presence and His influence with tenfold force. Not only does it make His agency essential to the existence of the world, but it makes it continuously essential on every plane of being. It pictures the world as the embodiment of His thought, and its progress as the constant unfolding into activity in ever higher and higher forms, of His wisdom and His love.

What an inspiration does this aspect of our life afford! To see it, no longer as the mere blind, aimless shifting of forces through gross material forms, or as the mere conscious life of commonplace every-day existence, spent in a life-long struggle with circumstances, but as the constant growth and development of this seven-fold life, not only by the increasing perfection of form, and activity, and thought, in our outward existence, but by the unfolding to our consciousness of those higher realms of spirit, and truth, and love within us, till every veil that separates us from our God and Father is swept away, and we abide in conscious and loving communion with Him whose presence is eternal life!

Cambridge, Mass. T. W. Harris.

WORK WHILE IT IS DAY.

Sow ye beside all waters,
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee,
One wore the thorns for thee,
And though the cold world scorn thee,
Patient and hopeful be;
Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholds us,
And sow thou everywhere.

Sow, though the rock repel thee,
In its cold and sterile pride;
Some cleft there may be riven,
Where the little seed may hide.
Fear not, for some will flourish;
And though the tares abound,
Like the willows by the waters
Will the scattered grain be found.
Work while the daylight lasteth,
Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Work, in the wild waste places,
Though none thy love may own;
God guides the down of the thistle
The wand'ring wind hath sown.
Will Jesus chide thy weakness,
Or call thy labor vain?
The word that for Him thou bearest
Shall return to Him again.
On, — with thy heart in heaven,
Thy strength — in thy Master's might,
Till the wide waste places blossom
In the warmth of a Saviour's light.

Watch not the clouds above thee,
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.
Have faith, though ne'er beholding
The seed burst from its tomb;
Thou knowest not which may perish,
Or what be spared to bloom.
Room on the narrowest ridges
The ripening grain will find,
That the Lord of the harvest, coming
In the harvest, sheaves may bind. — *Selected.*

THE PLACE AND THE WORK OF WOMAN IN THE CHURCH AND THE WORLD.

WHATEVER has been created by the Lord has been made for a special end or use. Each metal, as gold, silver, copper, iron, tin, and lead has its peculiar qualities, and thereby its own use to man. The same is the case with every salt, oil, gas, or rock. Likewise with every fish of the sea, bird of the air, and beast of the field. The same is true of the grasses, the grains, and the trees. Thus to whatever object in the natural world we turn our attention, it is found to be organized for a particular purpose, and the wisdom of man chiefly consists in learning how to use and enjoy all that the Lord has created in harmony with the objects which the Lord had in view when He made all things and pronounced them good.

And when the Lord created man He said: "Let us make man in our image after our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them." (GEN. i. 26–28.) As therefore the human race is male and female, masculine and feminine, it is obvious that man and woman hold a peculiar relation to each other, and that each was designed by the Lord to take a certain place and do a certain work in life. Woman was not created to imitate man, or to do what man does, although much that is said and written on the subject of woman's mission in the world appears

to be based upon such an idea. Because man votes, holds office in the civil government, and makes political speeches, it does not follow that woman should do all these things, in order to assert and gain her rights, and to show that she is the equal of man. Nor is it wise for woman to feel that she is inferior to man, and is held in restraint or slavery, because she does not study what man studies, and engage in all the occupations and professions in which men find employment, reward, and honor. Yet the claim is sometimes made that all the bars should be thrown down and that woman should be permitted to do whatever she desires to do, and be given a chance to even enter into active competition with men in Church, State, and business.

We do not expect woman to cut down our forests, and to plow, sow, and reap our fields. We do not expect her to locate and develop our gold, silver, copper, iron, and coal mines, and to labor in our stone quarries. We do not expect her to build and navigate our ships, or to survey, construct, and operate our railroads. We do not expect that she will erect our houses, churches, stores, schools, warehouses, mills, and factories. We do not expect her to pave and clean our streets, dig our sewers, train in our armies, or perform the duties of policemen and firemen. We do not expect her to enter political life and to govern the nations of the earth as law makers, judges, and executive officers high or low. We do not expect her to enter the business world, to buy and sell, and to do the banking of the commercial enterprises of modern times. Yet men do all these things — were created to do them, love to do them — and find the proper and orderly field for the exercise of their masculine faculties in doing them. But why should man do all these things? why has the Lord created man to do these things? and why does the Lord continually provide all these uses for man? It is for the sake of a home. The home is the ideal; yes, the very heavenly condition for man and woman in the world. In the home is the church to be established. Every home is a kingdom of the Lord, or a church of the Lord, in its true form. Every man and woman should therefore have a home

of their own. A home should be the object for which every man and woman should live, and plan, and work, and provide. This is the ideal state of human life and human usefulness and happiness in the New Church, and in harmony with its heavenly doctrines, because in harmony with angelic life in heaven. The home is the unit of the church, and of human life in its fulness. The church is a marriage. Out of marriage neither man or woman can live the full life of the church. All things in the world are for the sake of the home, thus for the sake of marriage, and therefore for the sake of the church.

In the home are man and woman to find the proper place for the exercise of their best, purest, wisest, and holiest affections and thoughts. The worship of the Lord in the home is the truest worship of the Lord, and the uses and duties of the home are the most important which men and women can perform, since the home is the seminary of the human race, and thereby of that heaven of angels for the sake of which the human race was created by the Lord. Man's place and work in the church is in reality his place and work in and for the home, and woman's place and work in the church is likewise her place and work in the home. They are not here rivals and competitors, therefore, but equals. The woman is not to do what man does, any more than man is to do what woman does, and what she only can best do. Hence we are taught that there are duties proper to the husband and others proper to the wife, and the wife cannot enter into the duties proper to the husband, nor the husband into the duties proper to the wife, so as to perform them aright; that these duties also, according to mutual aid, conjoin the two into a one, and at the same time constitute one house, and relate to the common care of educating their children — the duties being distinct, and yet join themselves together — whereby married partners become more and more one man. (C. L. 174–176.) We are likewise told that man's duties are forensic, away from the home, and woman's duties domestic, or in the home. (C. L. 91. See also C. L. 81, 43.)

That man should be educated as a man, and woman as a woman; that they should enter into marriages and establish a home; that in the home they have their respective duties; and that the church in its fulness, and as a unit, is in the home, is most clearly taught in the doctrines of the New Church.

The church is from the Lord, and exists with those who come to Him and live according to his precepts. (C. L. 129.)

The husband does not represent the Lord, and the wife the church; because both together, the husband and the wife, constitute the church. It is a common saying in the church, that as the Lord is the head of the church, so the husband is the head of the wife; whence it should follow, that the husband represents the Lord and the wife the church; but the Lord is the head of the church; and man (*homo*), the man (*vir*) and the woman, are the church; and still more the husband and wife together. With these the church is first implanted in the man, and through him in the wife; because the man with his understanding receives the truth of the church, and the wife from the man. (C. L. 125.)

The church from the Lord is formed in the husband, and through the husband in the wife, and then when it is formed in each it is a full church, for in this case is effected a full conjunction of good and truth, and the conjunction of good and truth constitutes the church. (C. L. 63.)

The church in particular, is the man in whom the church is. The conjunction of the Lord with the man of the church is the conjunction of good and truth. . . . This conjunction or this marriage was thus established from creation. The man (*vir*) was created to be capable of understanding truth, and the woman to be capable of being the affection for good. . . . When the understanding of truth, which is with the man, makes one with the affection of good, which is with the woman, there is a conjunction of two into one mind. (A. E. 983.)

Divine good and Divine truth proceed united from the Lord; consequently they must be united in an angel of heaven, and in a man of the church. This unition is by no means possible except by the marriage of two minds into one. For man was created to be the understanding of truth, consequently a form of truth; and woman was so created as to be the affection of good, consequently

a form of good. In them therefore is possible the conjunction of good and truth. (A. E. 984.)

Good and truth conjoined with an angel or a man are not two but one, since then the good is of truth and the truth is of good. This conjunction is as when a man thinks what he wills, and wills what he thinks; then the thought and will make one, thus one mind, for thought forms, or exhibits in form, that which the will wills, and the will gives it delight. Hence also it is that two conjugial partners in heaven are not called two but one angel. This also is what is meant by the Lord's words: Have ye not read that He who made them from the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh; wherefore there are no longer twain, but one flesh; what therefore God hath joined together, let not man put asunder. All cannot receive this word, but they to whom it is given. (MATT. xix. 4–6, 11; MARK x. 6–9; GEN. ii. 24.) (H. H. 372.)

How imperfect and helpless man and woman are without each other may be evident by applying this teaching:

The universe, with each and everything in it, has been created from the Divine Love by the Divine Wisdom. It has been shown in the treatise concerning "The Divine Love and the Divine Wisdom," that the Lord from eternity, who is Jehovah, is, as to essence, Divine Love and Divine Wisdom, and that He has created the universe and all things of it from Himself. It follows from this, that the universe, with each and everything in it, has been created from the Divine Love by the Divine Wisdom. In the same treatise it was also shown that love without wisdom cannot do anything, nor can wisdom do anything without love. For love without wisdom, or will without understanding, cannot think anything, nor yet can it see and feel anything, nor can it say anything; therefore love without wisdom, or will without understanding, cannot do anything. In like manner wisdom without love, or understanding without will, cannot think anything, nor can it see and feel anything, nor yet can it say anything; therefore wisdom without love, or understanding without will, cannot do anything; for if love is taken away, there is no longer any willing, and so there is no acting. (D. P. 3.)

It is, consequently, in harmony with the will of the Lord that man and woman as husband and wife should think, will, and act together, making thereby one human life in its fulness, one church on earth, and one angel in heaven. And one particular use that woman is to be to man is thus stated by Swedenborg:

> The universe was created by the Lord a most perfect work; but nothing was created in it more perfect than a beautiful and elegant woman, in order that man may give thanks to the Lord for His bounty herein, and may repay it by a reception of wisdom from Him. (C. L. 56.)

We know that it frequently happens that a young man becomes careless, wayward, disorderly, and useless in life, not wishing to enter into any kind of occupation or profession, and not desiring to improve his intellectual faculties by reading, study, or other means, making the pleasures of the world his sole gratification in life. Suddenly he meets with and forms an affection for a young woman, and his whole life is transformed — bad habits are given up, new purposes are formed. He now seeks useful employment; seeks to improve his mind, and ardently desires to become a wise and useful man as the only possible means whereby he can ever hope to be the husband of the one he loves. And when this woman becomes his wife, and they together establish a home, in which the Lord will be worshipped, has she not performed her work and mission in the church in the highest, best, and truest sense? We would believe that the Lord's church is in reality being thus formed in untold millions of homes in the world. The great mass of men and women have a love for marriage, the home, and their children, and strive to live true and faithful lives. And as the truths of the New Church on the subject of marriage shall spread throughout the world, and enter into its numberless homes, love truly conjugial will again prevail on the earth, and the Lord's church or kingdom be established as in the golden age.

But we must now go outside of the church in the home to the church in the world, to the church in congregations, and

to the work of the church among men in the world at large. What place is woman to have here and in this work? If equally, although not in the same way, she does the work of the church in the home, will she likewise take a part in the public work of the church? What place will she take in a society, association, or convention of the church? Already in our societies she is a member on the same footing as man. She can vote, express her wishes, opinion, or judgment, teach in Sunday School, act on committees, give her own money and ask others to give money for church uses, set in operation various methods to raise money for the church, and unite her voice in its prayers and praises in public worship. In all these things she is certainly as earnest, active, and useful as man, and frequently more so. Some societies are largely if not entirely dependent on women for their very existence. Their generosity or labors provide most of the money. They are in the majority in membership of the society and in the congregation. They are most faithful in attendance at the Holy Supper. They most desire to have the children baptized. The obtaining and keeping of a minister sometimes depends entirely on them. The love of the wives and mothers for the Lord, for the worship, preaching, and sacraments of the church, burns only the more intensely when the husbands and fathers are cold, careless, and indifferent. While woman takes so active a part in the societies of the church, at our Association and Convention meetings, she is only a listener, her voice is seldom heard. Ought she to take a more prominent part in the public affairs of the church? Shall she preach, hold Bible readings, or go out as an evangelist, like the one in Japan? Shall she be elected to office in the church, and become a member of committees and boards?

It is certainly true that woman is now doing much work away from the home, so much so that it is very difficult to find women enough to do the home work. They are teachers and are found in the store, the office, and the factory in large numbers. The employments in which women are engaged now number hundreds, while they numbered less than a

dozen fifty years ago. They seek to do anything almost that man does. They are doctors, lawyers, and ministers, and they seek to hold office in the city, state, and nation. They demand the right to vote, and wish to enter all the schools and colleges where men go, on the same terms, and to prepare to do the same work. The mental activity of woman is very great as shown by the books she publishes and what she writes for all kinds of periodicals. In painting, sculpture, architecture, music, and the drama, woman is becoming more and more publicly prominent. Will she become more publicly prominent in the church also? Will the church need the public efforts of woman in order to extend and build up its influence of good and truth, love and faith, on earth?

In many cases women are employed because they will do as much or more work than a man and for half the pay. The writer knows of this circumstance: A firm discharged a bookkeeper because it could hire a woman cheaper, and today that man's wife is doing his work for but little more than half his pay, the man not being able to get employment after his discharge, and his wife applied for and secured his former position as the only way to support the family. A business man once stated that he would not employ women any more, as he was confident that every time he did so he kept a man from work. On the other hand a man said that he should employ only women in his office, for the reason that women did not smoke, swear, steal, or get drunk. Thus we see that this whole subject is an exceedingly complicated one, and difficult to solve in all its branches. It is very certain that to take care of the home, bear and rear the children, involves fully if not more than one half of the labor, anxiety, and suffering of the world. Woman should not therefore be expected to do more than her own work as a woman. It becomes a hardship when she must leave the home for the field, the mine, the shop, the factory, the office.

The principle which must guide us in the solution of this question, is the one revealed by the Lord when He said, "What therefore God hath joined together let not man put asunder." Man and woman are to live and act together, and

not apart or separately. The duties proper to the husband, and the duties proper to the wife, according to mutual aid, conjoin the two into one, and thereby constitute one house. And we know that daily woman gladly leaves the office, studio, stage, factory, school-room, store, and every kind of work, for the home, that she may help her husband in his use and profession, rather than to carry forward one of her own. Thus woman is ever willing to retire from public life to the life of the home.

But as the uses and employments in which men are engaged are continually multiplying, it is reasonable to believe that woman also, whether married or not, may properly do many things which she has not done in the past. Because she loves, thinks, and acts differently from man, it does not follow but that she can be as well educated as he, and do many things which he does, as well or better. What if her writings show only elegance and wit, that need not deter her from publishing a book or an article in the paper on any subject she sees fit or is moved to express herself. She can certainly minister to the sick, the poor, and the sorrowing, whether personally or professionally, as well and even better than man. She can teach and train the little children. Music, painting, sculpture, architecture, the drama, are as open to her as much as to man. Her deft and swift fingers can manufacture many articles of use and beauty both in and away from the home. And she is too frequently obliged to enter into the active duties of life in order to earn a living for herself and those dependent upon her — children, parents, and perhaps her husband even. If woman sometimes neglects the home, is not willing to do what is called domestic work, so that it is difficult to find women enough, especially in our cities, to do the work of the home, it must be remembered that man also neglects the home, spends his time elsewhere, and fails to provide for the comfort of wife and children, because unable or unwilling to do this. The work of woman in the home is no more laborious or trying than man's work in the world, or the work which she may prefer to do in the office, store, or factory. It may therefore be safely said that woman ought to

prefer the work of the home to any other work, and does herself and others a wrong when she forsakes it for any other employment.

It does not however appear to be the teachings of our church that woman is to, by ordination, enter the Christian ministry or priesthood, and to devote herself to the use of publicly preaching the gospel, teaching the doctrines of the church, and administering its Sacraments and other ordinances and rituals. This is clearly a work which is given man to do, and which he is intellectually able and prepared to properly perform. (A. C. 8994.)

But as the wife of the lawyer, doctor, artist, merchant, mechanic, and journalist helps him to be the most wise and useful in these and all other forensic uses, it will certainly be true that the minister's wife will likewise be the means of aiding him to best accomplish the uses of his sacred office. "The Lord God said, It is not good that the man should be alone; I will make him a helpmeet for him," or as with him, his counterpart. What a man lacks in order to best be and do what he ought to be and do, is supplied to and for him in the woman who is his wife, and she is always happiest when she is a true help to her husband in his home and work.

If men are not doing their work in the church and world as they ought to do it, nothing will be gained by woman's doing that work. This can at the best be but a temporary expediency. Man must be taught that he is to do the work of the church and of the world in all of its intellectual, public, and business aspects, in the performance of which woman is to help him. Thus will their life, work, and uses be conjunctive. Much of what is now called church work is such only in a most external, and, as we believe, in a temporary sense. The real work, growth, worship, and spiritual life of the New Church must be in the married life and homes of its people.

We have many noble men in the New Church, and they are attending to the work of the church in the world with all diligence. They leave their business to attend every call that the church makes upon them, and they contribute constantly and generously to the uses of the church. But while this is true, and we ought to rejoice in the truth of it, it is

likewise true that not one of our societies, not a church in all Christendom, suffers because the women fail to do their duty, but if any society is not doing what it ought to be doing, it will be found that the men are the ones unfaithful to the church. To remedy all this it is now proposed to call more loudly on the women to come forward in the public work of the church.

There is a demand that woman should be given her rightful place by the side of man in the church, and that she should occupy the pulpit, go out as missionary, be elected trustee, and fill the position of treasurer and other like offices in the societies and other organizations of the church. It is held that the work of the church will fail or be but partially performed until this is done. But woman has never yet lost her place or failed to do her work in the church. She was last at the cross and first at the sepulchre of the Lord, and always will be. Her love for the Lord, for the church, and for its worship and sacraments has never faltered. Man is the one who has failed to do his duty in the church. He is the one to be called to repentance and renewed faith and devotion.

To bring forward woman now to do the work that man ought to do is to begin at the wrong end of the reform. Man, not woman, has filled the world with false doctrines and creeds. Man, not woman, has loved to rule in the church over the souls of men by means of the holy things of religion. Man, not woman, remains away from the Holy Supper and the worship of the Lord. As women love the bonds of marriage, but as the state of their love depends upon the men, so women love the Lord and church, but the state of that love depends upon the men. If the men remain away, and the women go alone as they too frequently are compelled to, the women suffer, as the widow suffers without her husband. Call the men of the church, not the women, to the sense of duty. The women will be by the side of the men, whenever the men are there. Shall we reduce our societies to a spiritual widowhood by calling on the women to be trustees and treasurers, to manage the financial and temporal affairs of the church, which belong to the men to manage,

which the women have no desire to manage, unless from necessity, and which they will be glad to lay down whenever one man enough is ready to perform them? Shall the men bravely stay at home and propose to send the women to preach the new gospel? Where are the men of the church? That is the question. The women in the past have out-numbered the men several times over. Shall the men keep their money in their pockets and let the women work out the church expenses by fairs, bazaars, festivals, suppers, and all sorts of similar expedients?

Let the men do their duty and the women will be there to rejoice and encourage them.

Finally, we do not send women to war, enlist them as soldiers, and require them to fight the battles of our country, though they may nurse the sick, the wounded, and the dying. Yet the Levitical priesthood is called a warfare or military service:

> An army signifies doctrinals, which appertain to truth; because by warfare in the Word, and by war, are signified the things appertaining to spiritual warfare and war; as also by arms, namely, by spears, shields, bows, arrows, swords, and the like; and as truths or doctrinals are the instruments whereby spiritual combats are waged, therefore by armies are signified such truths or doctrinals, and also in the opposite sense, false or heretical principles. (A. C. 3448, 1664, 5335.)

To do the work of the church in the world at the present day, to fight against the falsities and heresies that abound among men, to teach the doctrines of the New Church, is indeed a warfare, a military service, of the most arduous and laborious nature. This work can be done by man, since he is fitted to engage in this doctrinal combat by the very nature of mind. To call women to this work is to make a grave mistake.

As the wives and mothers have ever been ready to give their husbands and sons to fight their countries' battles, so we believe they desire to see their husbands and sons devoted to the work of the church, and will aid them to do that work in every possible way.

Detroit, Mich. ALBINUS F. FROST.

THE SUPERNATURAL ELEMENT IN THE SCRIPTURES.*

One difficulty encountered by a certain class of Bible-readers grows out of the supernatural element which is found everywhere throughout the Scriptures. They say that the book would be more pleasing, and easier of belief, if it did not so abound in what is ghostly and marvellous. The theophanies or Divine apparitions, the angelic visions, possession by demons, and miracles of every kind, are a stumbling block to them. Why should we be required, they ask, to give credence to so much that lies outside of our ordinary experience? Is there no way of accounting for these things, without going beyond the laws of nature? May it not be that the events were in themselves less extraordinary than the descriptions would make them appear? May they not be ascribed, at least in some measure, to an oriental habit of exaggeration? Did not the imagination of the writers play too large a part in them? And so forth, and so forth.

We are all more or less familiar with reasonings like these, and perhaps they have not been without influence over our own minds. But a little reflection should suffice to show us how thoroughly unreasonable they are. A Bible, or book of Divine revelation, with nothing supernatural in it, would be a self-evident absurdity. If it brought to us no knowledge of anything above this world, it might as well not exist. If it contained only the earthly history of a nation and correct moral precepts, it would have no claim upon us as the Word of God. We have a right to expect that it should acquaint us with things higher than our present life — that it should be not only a revelation from heaven, but a revelation of heaven. However imperfect may be our understanding of particular passages which seem to make the heaviest demands on our credulity, we must not hastily decide that the book itself is at fault. Least of all should we rush to the conclu-

* The substance of a lecture delivered to a general audience.

sion that matters outside of our narrow field of observation are unfit subjects for the book to deal with.

Writings intended for all time cannot be wholly intelligible to the men of any single period. The Jews did not begin to understand the full meaning of the Scriptures which were revealed to them. They drew from the Old Testament information and instruction which served a useful purpose, and which, so far as they were faithful, assured them prosperity and happiness. But when the Lord came into the world, and the Christian Church arose, all the Law and the Prophets were flooded with new light. By His perfect fulfilment of them the Lord had rendered it impossible that they should be interpreted in precisely the same manner as before. Read with the knowledge of His advent, they told a story altogether different from any they had formerly told. And still the expectation was held out that revelations higher and more profound would yet be made. "I have yet many things to say unto you, but ye cannot bear them now," was one of the Lord's declarations to His disciples. They understood very clearly how He had fulfilled certain portions of the Law and the Prophets which had visibly come to pass in His experience; but how He had fulfilled every jot and tittle of them they were far from understanding. There has always been a feeling among spiritual-minded Christians, that the inmost depths of Scripture had not yet been sounded. And now that the doctrine of the internal sense is disclosed, we begin to perceive that the fountain is indeed exhaustless, and that the ordinary Christian interpretations must give way to others still more exalted and comprehensive.

It was shown in a former paper that the internal sense is presented not as any thing arbitrary or fanciful, but as exemplifying certain important and universal laws. It involves no less a principle than the relation always and everywhere existing between what is natural and what is spiritual. That relation has for many, many centuries been lost to human knowledge. Throughout the entire Jewish and Christian periods it has been practically out of sight and out of mind. The supernatural element in the Bible has seldom been

doubted or denied until comparatively recent times; but it has been regarded as betokening what was altogether exceptional and contrary to the Divine order of creation — as indicating miraculous exhibitions of God's power, but not as illustrating in any manner or degree His usual mode of operation. In short, the mental state of professed believers has been so external — they have been so completely immersed in natural and worldly affairs — that spiritual matters have had for them no reality except as the objects of superstitious fear and unreflecting wonderment. But all this is changed when the internal sense of the Word is apprehended, for that sense carries with it a recognition of spiritual life and spiritual things as being constantly connected with natural life and natural things. The law of correspondence cannot be understood unless the other world is seen to be actually present with this world, and exerting an influence upon it.

Simultaneous, therefore, with the opening of the Scriptures, must be a revelation of facts and laws relating to that unseen universe which, in the higher senses of the Bible, plays so important a part. And such a revelation has been given to the New Church. By some it is supposed to be the only distinctive feature of New-Church belief. That is to say, there are not a few persons having but a superficial knowledge of Swedenborg's writings who think of them merely as containing accounts of his visions and descriptions of the spiritual world based thereon. But this is an utterly false conception. Such descriptions do indeed abound in his writings; but they are far from occupying the prominent position which has been popularly accorded to them. The fact is that they are entirely subordinate to what he uniformly represents as his principal mission, namely, that of showing that there is a spiritual sense in the Word, and of teaching the doctrines which shine forth from it. In the year 1758 he published a small volume entitled "Concerning Heaven and its wonders, and concerning Hell, from things heard and seen." But this was not till after he had produced the "Arcana Cœlestia," which, in eight large volumes, sets forth the internal sense of Genesis and Exodus from beginning to end.

Indeed, the little work first mentioned is the only one which treats exclusively of the subject suggested by its title; and all readers of it know that, so far from being a record of visions, it is a philosophical statement of the laws and principles by which the spiritual world is governed, and of the relation between the spiritual world and the natural. References to the subject, wherever they occur in his writings, are characterized by the same general mode of treatment; and his personal experiences are presented as something wholly subsidiary to grand universal truths.

With this explanation, let us proceed to consider the teachings of the New Church respecting the spiritual world, especially in their bearing upon the understanding of Scripture.

In the first place, recall what was said in the earlier paper about the distinction, and, at the same time, the connection, between matter and spirit. Soul and body make one, and yet they belong to wholly different planes or degrees of life. The soul is not attenuated or sublimated matter; nor is the body a grosser form of spirit. But the natural is, and must always continue, natural, and the spiritual is, and must always continue, spiritual. Yet the soul or spirit is within the body, and causes it to live. When the spirit is withdrawn, the body dies, and is resolved into the earthly elements of which it was composed.

In the second place, as a corollary of what has preceded, the natural or bodily senses of man can take cognizance only of what is natural. They are unable to reach beyond the limits of their own sphere of being. I gaze, for instance, into the eyes of my friend, or clasp his hand, and thereby come into relations with his spirit. In other words, I am made conscious of the love he bears me. Nevertheless his whole spiritual nature is in itself hidden from my outward sight and touch. I have seen and touched his body, but I have not seen and touched him. He is a spirit within that body, and by means of it he makes his presence felt. But his body, as affected by his spirit, is all that is visible to me, so long as he and I both remain in the flesh. Whichever of us first departs this life will cease to be seen by the other;

for there is no longer the physical medium or covering which is essential to such seeing.

But, thirdly, man is endowed with a spiritual body, which possesses spiritual senses, by which spiritual objects may be perceived. This means that, considered as to his spirit, he is not a formless entity, but a fully organized human being. It means also that, as to his spirit, he forms part and parcel of a spiritual world which is real and visible. Visible, that is, to spiritual eyes, though not to natural ones. His spiritual body is not something created and assumed after death, but is born with him, and consitutes, from the first, an essential part of his nature. It bears the same relation to the spiritual world which his natural body bears to this. When its eyes are opened he beholds the objects of that world; when its ears are opened he hears its sounds. This is the experience of every one after death. No long journey is taken from place to place; the man simply wakes to the consciousness of his spiritual, as distinguished from his natural, existence. The power to discern earthly things departs with his earthly body, and he then discerns spiritual things by means of his spiritual body.

The opening of the spiritual senses is not common during the life on earth. But it is perfectly possible at any time. There is no one of us who, if it were necessary or useful, might not at this moment be brought into the exercise of that inner sight and hearing, which would reveal to him his spiritual environment. While we live in this world however, such an experience is not likely to befall us. Nor is it to be sought or desired. It is of the Lord's merciful and wise Providence that the beginnings of our conscious life are in this lowest and outmost sphere of existence. Here a special work needs to be done, which is essential to the development of our characters and of our capacity for usefulness and happiness throughout eternity. Hence it is appointed for a season that our natural eyes should be the only windows through which we look, and that our spiritual senses should lie dormant. In all ages of the world however, there have been some exceptions to this rule.

Now if the general law above stated is applied to our interpretation of the Scriptures, a wonderful flood of light is thrown on the inspired pages. When it is known that the spiritual world is all around us, ever near and real, we see nothing strange or abnormal in the various manifestations from that world which the Bible discloses. That certain men of old should have beheld angels and talked with them, seems no longer marvellous. Yea, that the Lord Himself should have been presented to their view, lies not beyond the limits of probability. The presence of evil spirits, and their connection with all that is sinful within us, are fully accounted for. There is indeed a veil between the outer and the inner realms; but why may it not, for the Lord's good purposes, sometimes be drawn aside?

This doctrine not only serves to render the Scriptures intelligible, but is strongly confirmed by their teachings. In fact, it is itself, the teaching of the Divine Word. The apostle John says that he was in the spirit on the Lord's day, and saw heaven opened. What is it to be in the spirit but to have the spiritual senses and faculties brought into exercise? In the isle of Patmos, where he was, there were many other inhabitants beside himself; but none of them witnessed the scenes which he describes in the Apocalypse. He did not see them with his ordinary natural vision; but his inner or spiritual sight was opened, and theirs was not. So, too, in a remarkable passage in the second book of Kings, we are told that the prophet Elisha and his servant were in a beleaguered city, surrounded by enemies. The servant was affrighted, and exclaimed, "Alas, my master, how shall we do?" His master answered, "Fear not; for they that be with us are more than they that be with them." Then he prayed the Lord to open the eyes of the young man, that he might see. And the Lord opened his eyes, and he saw; "and, behold, the mountain was full of horses and chariots of fire round about Elisha." What eyes were those which the Lord then opened? Not surely the eyes of his natural body, for they were open before. But the eyes with which he looked in response to the prophet's supplication belonged to his spir-

itual body; and the scene which he witnessed was in the spiritual world.

In like manner when we read that Jehovah gives His angels charge over men, to keep them in all their ways, we are plainly taught that heaven is near, and that its inhabitants are interiorly associated with us. The same lesson is conveyed with even greater distinctness by the Lord when He says concerning infants: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven." Thus sayings which lie on the very surface of the letter, within easy reach of every one, show beyond question that if the Scriptures can be believed, there is another world within that in which we consciously live — a world which is ever present with us, and whose varied influences are constantly communicated to us. Whenever men have seen spirits and angels, it has been by means of their own spiritual eyes which look into that world. So was it with the Virgin Mary, when the angel appeared and said to her, "Blessed art thou among women!" So was it with the shepherds in the fields of Bethlehem, when the angel brought them "the good tidings of great joy," and they heard the multitude of the heavenly host praising God. So was it with the women at the sepulchre who received from angels the joyful assurance concerning their Lord: "He is not here; He is risen." In these and all other cases of supernatural vision, the experience was the same. No miracle was performed. No law of life was violated. But rather, a law of life was brought into operation. Intromission into the spiritual world was temporarily granted, as far as needful, just as it might always be granted if occasion required.

To have a realizing sense of the nearness of that world as a part of our understanding of the Scriptures, is indeed to see the book transformed. To know that the heavens, as lying close to human souls and coöperating with the Lord in all that he does for men, are distinctly revealed in His Word, is to invest it with new meaning throughout. It becomes easier to comprehend and to feel that the angels may partic-

ipate in our reception and enjoyment of Divine truth itself; yea, that they are in the higher light of that truth, and thus that the Scriptures are a means by which our lives are consociated with theirs — a ladder on which they ascend and descend for our help. In this view of the subject, the supernatural element is recognized as being involved in the very idea of revelation, and as something inseparable from it, even as it is seen to be essential to the creation and care of the universe. If the spiritual eyes of men can be opened, why should not the visions of seers and prophets be true? If spiritual ears can be unstopped, why should not the sacred text have been spoken to them? And why should not that text, human though it is in outward form, be so vivified with Divine and heavenly life, as to be the medium of Divine and heavenly influences?

A knowledge of the relation between the spiritual world and the natural cannot fail to illumine the vexed question of miracles. However general and imperfect that knowledge may be, it will nevertheless acquaint us with laws which will, to some extent at least, explain effects otherwise inscrutable. Take, for example, the universal law of influx as exhibited throughout creation. The flow of life is from within outwards, and never in the opposite direction. That is to say, it is from the soul into the body, and not from the body into the soul — from the spiritual world into the natural and not the reverse. This is another way of stating what was said in the earlier part of this paper, that the body lives by virtue of the presence of the soul within it. The withdrawal of the soul or spirit causes the inflow of life to cease; and the body then returns to dust. The same principle holds with regard to the whole physical universe. There is no object anywhere within its domain, which does not receive its life from some indwelling spiritual essence, whereof it is the outward form and expression. There is but One who lives in and of Himself. The Lord is life. All created things are but the forms and receptacles of life from Him. He is the inmost fountain of being. From Him, as a centre, the stream of life perpetually flows. He is the life within all other life, whereby the

latter is constantly sustained and renewed. Moreover, His life goes forth and is communicated by successive steps or degrees, until, in the inert and solid materials of which the earth is composed, it reaches its outmost bounds. Or, what is the same thing in general terms, He creates and vivifies the natural world through, or by means of, the spiritual world.

A miracle, as defined by Webster, is "an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature." Now the point to which I would call attention is that, according to the New-Church philosophy, the miracles recorded in the Scriptures are not in contravention of any Divine law, but, on the contrary, take place in the order of influx which has been described. In other words, they illustrate the uniform method whereby natural effects are produced from spiritual causes. Divine power brought to bear upon those causes and making them unusually active, has sometimes accomplished in a short time what is commonly the result of a long process. Such a quickening of interior forces seems to us miraculous, because we are not accustomed to it. The confession must also be made, that we understand it but imperfectly, by reason of our limited knowledge of spiritual things. And yet it is altogether credible that when our Lord laid His hands on the sick, He gave, at the same time, such an impulse to the hidden springs of their being, as had its immediate effect on their bodies. Why should not He, whose whole life was a conflict with hell, be able to relieve men's outward condition by overcoming the enemies of their souls? The demons of disease, the demons of insanity, the demons of bodily possession, yea, the demons of storm and tempest — why should they not be subdued before Him? In like manner, as regards other miracles where the relation of cause and effect is less manifest, if it is seen that, in the very nature of things, all causes must be spiritual, then surely it follows that what we call a miracle is but the operation of those causes under some exceptional control and influence. Far easier of belief is this, than to suppose that the Divine laws of creation and

the perfect order of the universe can at any time be set aside or overridden.

Professor Briggs, in his Inaugural Address, gives expression to thoughts which, as far as they go, are in agreement with the preceding reflections. He says:

> The miracles of the Bible were the work of God either by direct Divine energy or mediately through holy men, energized to perform them; but there is no reason why we should claim that they in any way violate the laws of nature or disturb its harmonies. We ought not to be disturbed by the efforts of scholars to explain them under the forms of Divine law, in accordance with the order of nature. If it were possible to resolve all the miracles of the Old Testament into extraordinary acts of Divine Providence, using the forces and forms of nature in accordance with the laws of nature; and if we could explain all the miracles of Jesus, His unique authority over man and over nature, from His use of mind cure, or hypnotism, or any other occult power — still I claim that nothing essential would be lost from the miracles of the Bible; they would still remain the most wonderful exhibition of loving purpose and redemptive acts of God and of the tenderness and grace of the Messiah's heart. Christian men may construe their theories about the Bible with entire freedom so long as they do not deny the events themselves as recorded in Holy Scripture. The study of the miracles of the Bible has convinced me that they may be explained from the presence of God in nature, in varied forms of Theophany and Christophany, for, where God is present, we may expect manifestations of Divine authority and power. (*The Authority of Holy Scripture*, pp. 37, 38.)

Let this statement be supplemented by what the New Church teaches about the fundamental and unvarying relationship between the world of spirit and the world of matter, and a long step will have been taken in the elucidation of the subject. If it is understood that the forces of nature, as we call them, are spiritual in their essence and origin, and therefore proceed from the spiritual world, where they are set in motion and controlled, it follows that they must be affected by any influence which can there be exerted over them. If it be the Lord's pleasure, such influence may be exerted, under His guidance, with effects which appear mirac-

ulous. The Bible largely treats of occurrences of this kind. If, however, our eyes could have been opened to behold them on their inner or spiritual side, they would have seemed no more miraculous than the natural events and phenomena with which we are familiar; for they would show forth the same Divine order of influx from within outwards, which is the governing law of creation.

Be it then impressed on our minds that the higher and better part of all life is supernatural, and that this higher and better part holds a place in the Scriptures analogous to that which it holds in the created universe. The book of Divine revelation and the book of nature may be read in parallel columns. Both of them show forth in a similar manner the love and wisdom of the Lord descending through the heavens to the earth. In both of them the spiritual and natural worlds are united and inseparable. As he who views creation aright perceives in it a life above that which is manifested in mere outward forms and motions, so he that reads the Bible aright must feel a presence transcending every thing which the mere letter presents to his thoughts. What he feels is the spirit of truth within its letter — the life of heaven bursting through the human ideas and language which envelop it.

Tell me, if you can, how we are to know the Lord our God, if we do not find Him in His Word. He is indeed the living soul of nature; but nature alone does not reveal Him to us. Nor do we, unassisted, discover Him in the depths of our own consciousness. But the book which comes to us saying, "I am Jehovah thy God," "Look unto me, and be ye saved," "Put away the evil of your doings from before mine eyes," — the book which shows us our Lord Jesus Christ, "God with us," clothed in human nature which He made Divine, and in which He is forever embodied — the book which gives us the story of His life and the words of His lips — is the appointed, the only means whereby any definite knowledge of Him is gained. By the light of this book all other things are made clear. Having this guide, we can look "through nature up to nature's God," and we know

who it is that dwells with us in the inmost chambers of our souls.

To see the Scriptures opened and their inner sense revealed — to have proof that they are Divine not only by virtue of their origin, but in their essential nature and quality— to be assured that they contain not simply a record of God's dealings with men in the past, but His living messages to them now and forever — is the beginning of a new relationship with Him which gives promise of unmeasured blessings. We believe that it is His way of effecting His second coming. In and by His Word will future ages know Him as He was never before known, and He will be indeed "the true Light, which lighteth every man that cometh into the world."

Boston, Mass. JAMES REED.

"BEHOLD HE COMETH WITH CLOUDS."

REV. i. 7.

BRIGHT banks of brilliant, billowy clouds;
How I love to watch them, hour by hour,
And think of the dear prophetic words,
"So He shall come," in God-like power.

And how I love to sit and muse,
On all that is passing, day by day,
And read in everything the sign
That He *has* come! and come to stay.

O, Master, dear! Beloved Lord!
Open our eyes still more to see
The world-wide wonders of Thy love,
The glories of Thy majesty.

For Thou art precious to Thy saints,
The joy of every loving heart,
No earthly fancy ever paints
The bliss of Mary's "better part."

Oh, let us never, never shrink,
From any bitter cup of woe,
While even now we are on the brink,
Of glories mortals cannot know!

E. M. JUCHAU.

THE TWO SONS.

It would, of course, be entirely impossible here to give a particular explanation of the whole fifteenth chapter of Luke, and it is proposed only to present a very general view of the representation of the elder and younger son, drawn from expressions in various parts of the chapter.

We find a distinct indication as to the signification of the two sons in the latter part of the seventh verse, which is as follows:

> And I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance.

Here reference is made to the sinner who needs repentance and to the just who need no repentance; and from the intimate connection with this of what follows about the two sons, it is evident that the sinner who repents is the younger son — the prodigal — who took the portion of goods falling to him, and went into a far country and wasted his substance in riotous living; and that the ninety and nine who went not astray, and who needed no repentance, denote the elder son who was ever with his Father, and who at no time transgressed His commandment.

That there have been such just ones as these the Lord's repeated declarations make it certain. Not only were there the just that needed no repentance, and the ninety and nine that went not astray, were not lost, and needed not to be found, there were the whole that needed not a physician. If we learn who those not lost are, whom the Lord did not come to seek and to save, we shall know who are denoted by the elder son. And in the words which he uttered when he complained of the festivities in honor of the return of his younger brother the prodigal: "Lo these many years do I serve thee, neither transgressed I at any time thy commandment," we have a decided indication who are represented by him. No less, but even more decisive is the indication conveyed in the

words to him of his father, "Son thou art ever with me, and all that I have is thine."

But who are they who did not wish to take the portion of goods falling to them and go into a far country, and who are ever with their father?

In order to ascertain who these are, and who the just that needed no repentance, where shall we look? Has a circumstantially detailed history of any such excellent people come down to us? Have we any account of such a happy nation in ancient times? There are occasional allusions by ancient writers to a happy age flourishing at a very remote period; but we have no authentic, detailed history of any such people.

Of them we can only learn distinctly from the writings of the church given us in the Lord's mercy. From these we learn that in the internal sense of the early chapters of Genesis these people are symbolically described, and many circumstances of their condition are brought to view. We learn that what is said of Adam and Eve, of the Garden of Eden, of the trees of the garden, and of the tree of life and the tree of the knowledge of good and evil, has an internal or spiritual sense, and that in that sense, a race of men is described of which we have no distinct history, and its distinctive characteristics are given. We learn that in that sense by Adam and Eve are not meant an individual man and an individual woman, but the first church of the Lord on the earth consisting of many men and many women; that by Adam and Eve being placed in a garden eastward in Eden out of the ground of which Jehovah God made to grow every tree that is pleasant to the sight and good for food, and the tree of life also which is in the midst of the garden is meant the state of perception of this church whereby they were in intelligence and wisdom of a most exalted character and very intimately conjoined with the Lord. We learn that eating of the tree of knowledge of good and evil which caused the fall was not a termination of the residence in the garden of Eden almost as soon as there was entrance into it. We learn that eating of this tree describes what occurred generations and generations after the

entrance upon the happy state represented by eating freely the fruits of the garden and of the tree of life in the midst of it, and that eating of the tree of the knowledge of good and evil does not represent a single act but that the decline represented by it was of a most gradual character — very little at first, but increasing slowly from age to age, and finally terminating in the entire ruin represented by being driven out of the garden and deprived of its fruit and of the tree of life in the midst of it, which represented the entire loss of the perception that their intelligence, their wisdom, their life was from God.

The just persons who need no repentance, and who are denoted by the elder son are they who constituted the first church of the Lord on the earth before its decline. This church consisted of men who were in a practical recognition of the truth that they were only recipients of life from God, and who though having a life appearing as their own did not claim it as their own, and so had their hearts open to the Lord, and who were in consequence actuated by His spirit, and receptive every way of such Divine blessings as it is His nature to impart. This is fully expressed in the father's declaration to the elder son, just repeated, "Son, thou art ever with me, and all that I have is thine." To be with the Lord is to be in the full recognition of man's relation to Him, and never to will or think otherwise than in accord with this relation. They who are in this state are in the Lord, and the Lord is in them; and then all that their human capacity enables them to contain of the Lord they have. What is represented then by the elder son is the first church of the Lord on this earth, the Most Ancient Church, the church thriving in what is called in ancient writings the Saturnian and Golden Age. The men of that church are also represented by the ninety and nine sheep that went not astray, by the whole who need not a physician, by the just that need no repentance, and by those not lost whom the Lord did not come to seek and to save. And if this church had remained in its integrity, and had not become corrupted, there would have been no occasion for the Lord's assuming humanity in the world; for then

heaven and earth would have been most intimately conjoined, and there would have been no sinners to be called to repentance, and no lost to seek and to save.

But we need to enter somewhat more fully into the state of the church represented by the elder son, in order to have a clear comprehension of our subject.

The very central thing of man's life and of everything appertaining to him is his love — the love of his will. Everything of him depends upon this. If this is right, everything else is right. If this is wrong, everything else is wrong. We can see this illustrated in those parts of creation which are in their proper order — the order of their creation. Good and useful animals are in that order, and in a sense the evil ones also; but of them it is not necessary to speak. The love, will, affection of the [good and useful] animals, is for some definite object.

For example, the love, the will, that actuates the birds looks to the perpetuation of their species. In connection with this, and in the Divine order from this as its cause, they have in perfection all the faculties necessary to carry out their love. They know, without instruction, where to place their nests, of what materials to make them, how to construct them for their purpose. When the eggs are laid without instructions, they sit on them; when the young are hatched, in the most perfect manner they cherish and feed them, modifying their treatment as the young advance, keeping charge of them after they leave the nest until their full maturity which is soon reached, with the capacity of providing for themselves.

In the state of the church represented by the elder son, because the will, the love, was unperverted, men were in the order proper to them, and they had, in consequence, all the faculties for carrying out the high and heavenly objects of their existence. Their wills being open to the Lord, from the practical recognition of their relation to Him, everything appertaining to them was open also; and so, being entirely with Him, they had from Him everything suited to their condition. Being with Him they were with heaven which is from Him, and they acted as one with it.

But those represented by the elder son did not remain in this state. They were endowed with freedom, and that they might be free the life given them, and all things given them, must have the appearance to them of being their own, otherwise they would be mere automatons, and not human beings at all. After a time, the inclination to confirm the appearance that what they received was, in fact, their own began to enter. Gradually this decline from the perception and acknowledgment of their dependence advanced, and finally after a period which may have been of great length, the appearance became fully confirmed. Then they were as gods, knowing good and evil.

And when they had done this evil of separating themselves from God, they had done the most fatal of all evils, and their wills had become entirely corrupt. Indeed the depth to which they had fallen was in exact proportion to the height from which they fell. The evil into which they came by the fall was self-love. They put themselves in the place of the Lord. What actuated them was a supreme love of themselves, and such a state towards others as flows from this, instead of that unselfish, neighborly love which flows from the Lord.

In consequence of this vitiation of what is, and always must be the centre of man's life, he was lost, utterly lost, and he could never be otherwise, and the human race on earth must perish, for it only exists for the sake of eternal life in heaven, unless the lost sheep could be brought back, unless sinners could be called to repentance, unless the sick could be healed, and unless man could be brought back to the central integrity with all its blessed results. Of course, as the very centre of life — the will — the love was vititated, ruined, as it turned everything that entered it from the Lord into the opposite, there could be no hope for man without an entire change. The will, which had become entirely corrupt, must be closed, disused, and a new centre, and inner receptacle of life from the Lord be formed. This involved the provision that man should come into the world in entire destitution and helplessness, a condition that had not existed before, when the will, the centre of life was in its integrity.

The order of things established by the Divine mercy, when the ruined condition of the first church denoted by the elder son had been reached, is what is represented by the younger son, by the lost piece of money, by the lost, the lost sheep, the sinners whom alone the Lord came to seek and to save.

We are not to think of the prodigal merely according to the natural view, as a spendthrift or debauchee. The riotous living in which he spent what he had involves something other than this. He represents the church, the church of our day, the church established to succeed the first church when this had been so corrupted that it could no longer serve as the means of saving men. The younger son, the prodigal, represents, not the outcasts — those who are the curse of society, but the churches, the religious people — those who are connected with, and who support sacred and Divine things — those who publish and seek to preserve in their purity the Sacred Scriptures, who build the churches, provide for worship in them, and for the instruction and leading of the people in the life which the Scriptures teach. They are the men of principle, the pious, the devout. They are those who feed the hungry, who give drink to the thirsty, who entertain the stranger, who clothe the naked and who visit the sick and the prisoner.

But the inquiry will arise, How is this consistent with the statement that the prodigal left his father's house, and wasted his substance with riotous living, and, as the elder son said, "devoured his father's living with harlots."

The consistency appears in this, that the church denoted by the younger son, is not an institution formed of good men, but an institution for bringing the fallen back to what is good, saving the lost, bringing those who have gone astray, and are astray, back to their Father's house. The church in its various uses is not doing its work in the spirit in which it would do it if it were not away from the Father's house; and the order of things, which in the Divine Providence exists, is for the end, by little and little, of bringing it back to the Father's house. Just in the degree that those who constitute the church are away from the Father's house, that is, from a

heart acknowledgment that their life is constantly received from Him, and that He alone is good, just in that degree the good things they do are not from Him, but from themselves, and are not good, and just in that degree the life they live is not genuine living, because not from the Lord but from self; and self-living is not in the full sense orderly living, but is riotous living.

Thus, for example, they who in the church are in the sacred office of ministers, teachers of Divine truth, and leaders into the life of it, teach and lead imperfectly just according to their remoteness from the Father's house, from the heart acknowledgment of the Lord, and from doing what they do from Him. At the best they are very remote from this, for they are of the lost who are being found, and not of those who have fully and heartily returned to the Father's house. And just as remote as they are from Him, just so far is what they do from orderly living in the full sense. Just the same is true of all offices and works in which members or bodies of the church are engaged.

This is not the place to enter into particulars of the method by which the lost are saved; and only that will be referred to which comes out plainly in the story of the prodigal. The discipline to which he was being subjected was leading him by degrees, and this is its sole object, to feel that the life away from the Father's house — a selfish life of which he is becoming more and more conscious — is an entirely unsatisfactory one. The great famine in the far away country, when he desired to feed upon the husks which the swine did eat and no man gave unto him, represents the utter disgust and hatred of their selfish life into which the lost who can be saved are finally led. This, at length, becomes of such a deep and fixed character that from a full and sincere heart they arise and come to the Lord with the confession that He alone is good, with such a full desire to serve Him alone as takes them out of themselves, and unites them forever with Him. And when they are brought back to this state the son that was dead is alive again, and the son that was lost is found.

As the church of the present day is what is denoted by the younger son, we are all prodigals. We are all lost. We are all sinners. We have all gone astray. We are all of the sick who need a physician. If we have any religion we belong to that dispensation which He established who came to seek and to save that which was lost, who came not to call the righteous but sinners to repentance, and who has given to the dispensation the form perfectly suited to the end — a form adapted to those who are sinners, who are lost, who are astray, and who, being sick, need a physician.

If we have any religion, without any forcing, any infringement of the rights of the humanity He has given us, in all the dispensations and permissions of His Providence, the Lord is seeking to make deeper in us the impression, that to use from our own wills what we have is not good, and that it tends only to misery and death. And just in proportion as we are learning this, we are taking steps back to the Father's house. It is this end which the Lord has been constantly seeking by day and by night from the beginning of our existence. With this end He provided the innocence and docility of our infancy and childhood by associating us involuntarily with the angels. This and this alone by the appropriate means, He is seeking in our youth, our manhood, and our old age, if these stages of life are granted us. The one sole end is to bring us to ourselves, to the conviction that even the hired servants of our Father have bread enough and to spare, and to the full decision to "arise and go to our Father."

When this end is reached, there is joy in the presence of the angels of God over the sinner that has repented more than over the ninety and nine just persons who need no repentance.

In regard to what is described as the anger of the elder son who did not appreciate festivities for such a purpose, it is only necessary to say that the reception given to the prodigal was an exhibition of the Divine mercy of which he, from never having gone away from the Father, and from needing no repentance, at least of this kind had never had experience,

and so could not appreciate without instruction from his father who came out and entreated him.

It is no wonder that when He who was to save the lost made His advent in the world for the purpose, the angels of heaven who rejoice more over one sinner that repents than over ninety and nine just persons who need no repentance, should be led openly to express their congratulations to lost men on the earth. And so we learn that when Mary brought forth her firstborn son, the angel of the Lord came upon the shepherds keeping watch over their flocks by night, and the glory of the Lord shone round about them. And when they were sore afraid "the angels said unto them, Fear not, for behold I bring you good tidings of great joy; for unto you is born this day in the city of David, a Saviour who is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest and on earth peace, among men good will."

JOSEPH PETTEE.

THE EIGHTY-FOURTH PSALM.

How dear Thy tabernacles,
  Jehovah, God of hosts!
For Thee my soul is longing,
  In Thee my spirit boasts.
I faint to reach the hallowed ground,
The courts where Thou, my God, art found;
My heart and flesh cry out for Thee,
The living God, Thy face to see.

The sparrow finds a dwelling,
  The swallow builds a nest;
'T is close beside Thy altars, —
  There they securely rest.
In quietness they rear their young,
Where soars to Thee the sacred song, —
Jehovah, God of hosts, my King,
With these my soul shall joyous sing.

Happy are they whose dwelling,
  O God! is in Thy house;

They bring Thee ceaseless praises,
And pay their solemn vows.
Happy the men whose strength is found
In service on this hallowed ground;
To truth and right their heart is wed,
The path of holiness they tread.

While in "the vale of weeping,"
Their tears are changed to joy;
Springs bubble up in parchèd grounds,
Thirst can no more annoy.
By autumn's rains with blessings clad,
It makes the heart of many glad;
From strength to strength they onward go,
To God in Zion bending low.

O God of hosts, Jehovah,
Now listen to my prayer!
Give ear, O God of Jacob,
And make me still Thy care!
O God, our shield, behold, behold!
Look on Thy Anointed as of old;
Look, lighting smiles upon his face,
Cheering with fresh supplies of grace.

'T is better than a thousand,
One day within Thy courts,
Than all the gilt-wrought curtains,
Where wickedness resorts.
I 'd choose the threshold of Thy gates,
There standing like to one who waits
The humblest service to fulfil;
To do and suffer all Thy will.

A great God is Jehovah;
He is a sun and shield;
Jehovah grace and glory
Will to His people yield.
No good thing will He e'er withhold
From those who in His ways are bold.
O God of hosts! our homage see;
Happy the man who trusts in Thee.

— *Rev. D. D. Tompkins McLaughlin.*

REVISION OF THE BOOK OF WORSHIP. *

It is now fifteen years since our present Book of Worship was published. It was somewhat hastily prepared, and was soon found to need improvement. Indeed, at the time of publication it was expected that the book would be thoroughly revised in about ten years. With this expectation, materials for improvement were gradually collected.

A few years ago, in consequence of a suggestion of the possibility of arranging some of the Psalms in a way to bring out their responsiveness, the subject of the Revision of the Book of Worship was placed in my hands for further report. After a good deal of hesitation, and with much diffidence, I now present a collection of Responsive Readings and Chants for trial, that if any of them are approved they may serve as materials for the improvement of the old book.

The readings I have called responsive, but some entire Psalms and many portions of other Psalms are marked to be read by minister and people in concert. Where the sentiment is continuous, with no clearly indicated responsiveness, this seems to me a more effective way of reading than by alternation of lines or verses. Where there is a natural responsiveness in the sentiments, an attempt has been made to express it. In the temple service, with a priestly leader and trained double choirs of Levites, a variety of responsiveness could be brought out which is not possible in the simple reading by minister and people. The best that we can do is a compromise; yet it has seemed to me more effective than the merely mechanical division. The arrangements submitted are of course open to improvement.

In the matter of translation what is submitted will certainly be unsatisfactory to everybody. But so, I suppose, would any possible translation. It is submitted for free discussion, with a brief statement of what it is as it stands.

The choice of translation would naturally lie between the "Authorized Version," the "Revised Version," and the

* A report to the Council of Ministers.

translation to which we have become accustomed in our old book. As to accuracy the Revised Version is usually a great improvement upon the Authorized Version ; and the translation in our old Book of Worship is in some respects still more accurate and literal.

In the readings now submitted the Revised Version is taken as the basis, into which are incorporated such changes in our old book as are manifest improvements. A few slight changes of form, but not of meaning, have been made to accommodate the words to the cadence of the chants, and the same forms are generally retained in the readings. There are, however, a few words in regard to which neither of these versions is at all consistent in itself; and, as this collection commits nobody, but is open to discussion and change and total rejection, I have ventured to suggest a uniform rendering of the words for mercy, compassions, to be gracious, justice, happy, and to give thanks. This rendering is according to Swedenborg's usual practice, though even he is not wholly uniform. The word "chesed" is rendered in the Authorized Version 121 times *mercy*, 36 times *kindness*, 30 times *loving-kindness*, and a few times *goodness*, *favor*, or *merciful kindness*. I have put it uniformly *mercy*. The word "rachamim," a plural of the word for the womb, is variously translated *bowels*, *mercies*, *tender mercies*, and *compassions*. I have put it uniformly *compassions*, and the kindred verb, *to have compassion*. The verb "chanan," in the K A L form, is variously rendered *to be gracious*, *to deal graciously*, *to favor*, or *show favor*, *to be favorable*, *to have mercy*, *to be merciful*, usually *to be gracious*, which I have made uniform. The verb "barak" is always rendered *to bless*, and is the common word so rendered. But the less common word "ashray" is 23 times rendered *blessed*, and 11 times *happy* — as in the words of the Queen of Sheba, "Happy are thy men, happy are these thy servants which stand continually before thee, and that hear thy wisdom." I have written it always *happy*.

The case is similar with the words for *to praise* and *to give thanks*. "Hallal" is almost always rendered *to praise*, except when used in the reflexive form of praising one's self, when

it is rendered *to boast.* "Yadhah" is usually rendered *to give thanks* or *be thankful,* except in the Psalms, where it is commonly rendered *to praise.* Swedenborg generally renders it *to confess.* In a few instances it plainly means to confess one's sins, and if to confess to God meant to our ears to confess the goodness of God, we might use *confess* always. But this meaning we convey by the phrase *to give thanks,* and as it is practically the only word for giving thanks, when used in this sense I have so rendered it uniformly.

The word "tsedek" is rendered *just* in the phrases "just balances, just weights, a just ephah, and a just hin" (LEV. xix. 36; EZEK. xiv. 10). I believe it is always rendered *justice* by Swedenborg, and related words, *to be just,* and *a just man,* or simply *the just.* In the common versions the words are usually rendered *righteous, righteousness, a righteous man,* or *the righteous.*

The New-Church idea of the Divine justice is utterly different from the common idea. To us it means the Divine love that would do all that love can do to redeem, save, and bless men. The government of the Lord's celestial kingdom is the government of justice, or of love. And in this sense it is "justice and peace" that "have kissed each other," because peace is the inmost delight of love; but "righteousness and peace" wholly misses the sense. And so all through the Scriptures it is this justice of the Divine love that is extolled; and "righteousness," which means what is straight, according to the law, falls very far short of carrying the meaning. It is quite true that to most ears "justice" also fails to convey the meaning; and we have no words that will convey it until we learn more about justice. As this is so, the church may prefer for a while to go back to the old words, and wait for a time of greater enlightenment.

In the preparation of the old book, a difference of opinion as to the use of the Lord's names was developed; and this was so strong that it became necessary to prepare two editions, one restoring the ancient name Jehovah, and the other retaining the name Lord as a substitute. This diversity of usage is on some accounts much to be regretted; and the

little book now presented, in the interests of harmony, is made to conform to the present usage of the Christian world. I may be permitted to say frankly that to me this is in one way a great loss. I have been brought up to believe that the Lord Jehovah came into the world; that the glorified Lord is the Lord Jehovah even to His flesh and bones; and that this name describes Him as the very life and being of the Christian Church. To me no other name expresses so full a Divine Presence. But there are many New-Churchmen to whom this name means the God of the Jews and not of Christians, and who do not love to use it in worship. There seems to be no tendency toward it in the church; and I am inclined to think that in following Swedenborg's example of faithfulness to the letter, we have gone further than is wise for the time, and that for the sake of unity, as regards public worship we had better return, reserving the name for the more quiet home worship. I am the more disposed to this course, for the reason that with the increasing contact of the New Church with the world, it will be increasingly difficult to make the name generally and rightly understood, especially if the New Church is herself divided in regard to it. And I trust that those who have felt with me in regard to the name, will find a compensation for this sacrifice of their feelings in an increasing affection for the unity of the church, at least in their own hearts.

In regard to the Selections and Chants herewith submitted, a few are restorations from the former Liturgy; a few are from the present book, with slight changes of words or music; some of the present Selections are set to new Chants; and there are a few new Selections, with Chants old or new. The Chants are none of them original. An effort — not wholly successful, and perhaps not at all — has been made to arrange the Passover Psalms entire with suitable Chants. The main interest in this effort is because of their connection with the Lord's observance of the Passover, the probability being that Psalms xv. to xviii. were the "Hymn" sung just before going out to the Mount of Olives, Psalms xiii. and xiv. having been sung near the beginning of the feast.

The style of the present little book is also an experiment. The page is a little larger than that of the Book of Worship, as likewise the type of both letter press and music. The Selections and Chants are printed generally in continuous order, not filling the pages economically as in the old book, and repeating the Chants perhaps wastefully when the words run over on another page. The only advantage is that the Psalms can in this way be presented in any desired order.

As regards the further revision of the Book of Worship, it is possible that the new Hymnal will presently supersede the collection of Hymns in the old book; and no doubt some improvement can easily be made in other materials for worship, especially in the Responsive Services.

As to the Order of Services, there are two conflicting tendencies in the church — one toward freedom and variety, the other toward unity. Many years ago all the ministers in the Massachusetts Association agreed upon an Order of Services, which would secure a unity in the sequence of the essential parts of the service, with variety in the minor details. Such unity as we still have is founded upon this Order; but every one has felt at liberty to depart from it at will, and the result is that in going from one society to another no body knows what to expect, and no one feels at home except in his own home-church. This involves, I think, a more serious loss of satisfaction in the church than our ministers are aware. One of our most respected laymen said to me a few days ago: "My own tastes are for extreme simplicity in the service; but there is no service so elaborate that I would not willingly conform to it, provided our ministers would agree, and we could have one service in the church."

This sentiment I believe to be strong and increasing among the laity; when it is equally strong among the clergy of course it will carry itself into effect. But at present it seems unlikely that individualism has done its full work of experimenting, which has a use in the proving of diverse forms of worship, that we may have the benefit of all that are capable of yielding permanent satisfaction. I think it might be well to have a free comparison of views and experiences as to the

order and form of services, and if we find, as is probable, that the present tendency is toward increasing diversity, it may still be possible to agree upon some fundamental general order, and to share the accumulating experience in regard to the varieties in use — which will promote a more perfect unity in the distant future. I think the laity would hail with something of enthusiasm an honest effort in this direction.

The materials which I have compiled are now submitted to the Council, and are wholly at its service. They cannot be approved without modification, I am well aware.

They have been greatly modified in my hands from time to time; and though I am attached to some of them, others I should hope to see improved before adoption — if, indeed, adoption is at all possible.

Newtonville, Mass. JOHN WORCESTER.

TWILIGHT.

WHAT shall I call you, fragrant peace, that come
With evening's dusk down fluttering like a dove,
When bird and tree and beast and ocean dun
In vagueness, and in the infinitude above
Dawn forth the gently gazing stars, and rears
The crescent Dian bright through twilight tears.

How like you are unto that raptest sense
When soaring thought, keen judgment, feelings swift,
And broad experience of day intense
Fade sweetly; and in the midmost soul uplift
Divinest truths, and hopeful trustfulness
Which love's departing rays leave luminous.

A. LINCOLN KIP.

JUDAH AND TAMAR.

GENESIS xxxviii. contains the account of Judah and Tamar. In A. C. 4811, we read:

In the internal sense in this chapter, the Jewish Church and the genuine church are treated of; the Jewish Church is described by Judah, and the genuine church by Tamar.

In A. C. 4812.

The sons of Tamar signify the two essentials of the church, namely, faith and love; Pharez, faith, and Zarah, love. Their birth represents that love is actually the first-born of the church, and faith only apparently so.

The Jewish Church was not a real church. It was only the representative of a church. Before the time of the Jews there had been a real representative church in the land of Canaan. In the time of this church (which Swedenborg calls the Ancient Church) all the places in the land of Canaan acquired a representative character. That is to say, all the names of localities were probably expressive of the religious belief and worship of their inhabitants. And because this church had its centre in Palestine, it became in those early times a sacred territory. In the course of time this church came to its end. The knowledge of the spiritual significance of the various representatives was lost, and the worship founded upon such knowledge, degenerated into mere idolatry. Yet these representative forms might again be used under proper conditions to represent the church, or genuine forms of goodness and truth. How the Jewish nation — with its merely natural religious principle, which may be designated, perhaps, as a form of religious self love, dwelling in a land where it was environed by the representative forms of a former worship, now become idolatrous — could be brought into such a state as would represent a true church: that is the problem, its difficulties, and its solution, presented to us in the story of Judah and his daughter-in-law Tamar. Judah

represents the Jewish nation. His three sons represent the essential characteristics of that nation as to religion. Er (a watcher) the love of the false; Onan (strength) the love of evil; Shelah (peace) the love of idolatrous forms.

The attempt to unite the religious principle of the Jewish nation with that of the representatives of the land, so as to perpetuate the representation of a true church, is represented by Judah's taking a wife for himself from the daughters of the Canaanite, and afterwards by his taking Tamar to be a woman to his son Er. The failure of Er to leave offspring, represents the fact that the love of the false was such with the Jews that they could not be depended upon to produce even the representatives of the interior truths of a church. Onan was not simply unable but unwilling to raise up seed unto his brother. This represents that the religious principle of the Jews was such as to be internally opposed to the building up of forms of worship representative of internal good. Shelah was not given to Tamar because the idolatrous principle was such with the Jews, that of itself it would not produce the desired representatives of the church, but rather their opposites; as may be seen from their making a golden calf, and from their natural inclination to worship other gods, as Baal and Moloch. Therefore Jehovah was obliged to regulate their worship to make it correspond with the internal worship of a true church.

The brother's wife represents affection for bringing forth truth and good into act. In the present case, Tamar is the representative of an affection for producing such representative forms as would correspond with forms of goodness and truth in an internal church. Judah asking Tamar to remain a widow in her father's house, represents the fact that the Jews had no real love for the truth embodied in their beautiful representatives. The death of Judah's wife, Shuah, represents a change of state. It is seen that the love of evil derived from the false of evil may be modified. "And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his flock," Swedenborg says, "signifies that the Jewish Church was willing to consult for itself." (A. C.

4857.) To shear the sheep represents that the Jewish nation was willing to appropriate to itself the external forms of neighborly love, if they might thereby gain any worldly advantage. This is why Tamar, when she heard of his visit, "put off the garments of her widowhood. . . . And concealed herself with a veil. And sat in the gate of the fountains which is on the way to Timnath." If the Jews were willing to adopt forms of good from selfiish motives they might also be induced to adopt forms of truth if only the real interior significance of such forms could be concealed by them. "For she saw that Shelah was grown up and that she was not given to him," means that the only way for the representatives of a true church and its worship to be developed among the Jews, was by carefully concealing from them their interior significance and by adapting them in such a way as to appeal to the desires of their self-love.

We read that Judah supposed Tamar to be a harlot, that she consented to him for a kid of the goats, that he gave as a pledge that he would send the kid from the flock, his signet, his pannicle, and his staff, and that she conceived by him, and that he did not know her to be his daughter-in-law, for she had covered her face.

This represents the fact that, in adopting the truth for selfish reasons, the Jews unwittingly gave legitimacy to the truth of the Word, to which they were inwardly opposed.

They have put their seal upon the law and the prophets — represented by Judah giving the signet. They have adopted its rules of morality, by which the shame of their nakedness was covered — represented by the pannicle.* They have wrought with fanatical zeal to build up their magnificent system of rites and ceremonies — represented by the staff. Thus by their whole history, by their literature, and by their institutions, have the Jews given to the world the pledges of their faith in the Divinity which produced all the sacred forms of religious thought and life recorded in the Word.

And Judah sent the kid of the goats, in the hand of his com-

* For the meaning of this word see "Doctrinal Studies." EDITOR.

panion, the Adullamite, to receive the pledge from the hand of the woman; but he found her not.

The kid was sent by a husband to his wife in the Ancient times, before he came to her, to represent the love of knowing. It is by means of the delight of knowing that man is lured into the love of understanding, and finally the love of seeing (D. L. W. 404).

The refusal of Tamar to receive the kid, represents that the Jews were lacking in natural affection for the truths in the Word. And the only conjunction that could exist between the Jews and their representative forms of truth and worship, was such as was represented by Judah being conjoined with Tamar as a harlot, and not as a wife. And the only pledges of reciprocation which the Jews could give were such as were extorted from him — by fear of punishment or reward, in accordance with the peculiar nature of their religious principle. In regard to this Swedenborg says:

Who at this day believes any other, than that the church was with the Jewish nation, yea, that this nation was chosen and loved above all others, and this principally because so many and so great miracles were wrought amongst them, and because so many prophets were sent to them, and also because they had the Word amongst them? When yet that nation in itself had nothing of the church, for it was not principled in any charity, being altogether ignorant what genuine charity is: it was also void of faith in the Lord; it knew that He was to come, but supposed that it was to raise them above all in the universe; and because this was not done, it altogether rejected Him, being unwilling to know anything concerning His heavenly kingdom; these things, which are the internals of the church, that nation did not even acknowledge in doctrine, still less in life; from these considerations alone it may be concluded that there was nothing of the church in that nation. It is one thing for the church to be with a nation, and another thing for the church to be in a nation; as for example: the Christian church is with those who have the Word, and who from doctrine preach the Lord, but still there is nothing of the church in them, unless they are in the marriage of good and truth, that is, unless they are in charity towards their neighbor, and thence in faith; thus unless the internals of the church are

in the externals. The church is not in those who are only in externals separate from internals; neither is it in those who are in faith separate from charity; nor in those who acknowledge the Lord in doctrine, but not in life; hence it is evident, that it is one thing for the church to be with a nation, and another thing to be in a nation. The subject treated of in the internal sense in this chapter, is concerning the church with and in the Jewish nation, the quality of the church with that nation is described by the conjunction of Tamar with Judah under pretext of the duty of a husband's brother, and the quality of the church in that nation is described by the conjunction of Judah with Tamar as with a harlot; but to explain these things more specifically is needless, for the reason spoken of above, inasmuch as they would fall, as was said, into the shade of the understanding. (A. C. 4899.)

Then it was told Judah that his daughter-in-law was with child by whoredom, and he said, "Bring her forth and let her be burnt."

The twins of Tamar represent the doctrine of faith, and the doctrine of life, pertaining to the Christian Church, contained within the womb of the Jewish representatives. With the birth of Christianity the real significance of the Jewish Scriptures and Ceremonials began to come forth. But the Jews looked upon the nascent Christian Church as an illegitimate movement. Even the better class like Nicodemus and Joseph of Arimathea were slow to acknowledge its legitimacy. Something like this may be represented by the attitude of Joseph toward Mary — "Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily."

But Judah said, "Let her be burnt." This represents the real feeling of a majority of the Jewish-Church leaders toward the internal things of their own religion. "When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, I am with child: and she said, Acknowledge, I pray thee, whose are this signet, and pannicle, and staff. And Judah acknowledged." This represents the reluctant support given by the Jewish nation to the

truths of Christianity embodied in their own representative forms. Swedenborg says that :

In this passage the temper of this nation is described, which is such, that although they reject the internal of the church as false, yet when it is insinuated into them that it is theirs, they accept and affirm it. (A. C. 4911.)

Several illustrations of this principle are given in this number. "And he added no longer to know her," represents the rejection by the Jews of their own Scriptures and Ceremonials when their real significance becomes understood.

When the spiritual sense of the Word is opened up — as it is by means of the doctrines of the New Church, the mission of the Jews will have been accomplished. The intelligent Jews in this country, who are beginning to see that Christianity is the logical outcome of Judaism, are rapidly becoming Unitarians.

This change in the religious principle, which is the inmost thing in man, has already had the effect of modifying the Jewish race-type in America. And this is the first time in history that such a change has taken place. That any marked changed in the hereditary disposition is the result of a change in the life's love, in which resides the religious and conjugial principle, may be inferred from the teaching of Swedenborg, in D. L. W. 269, and from the general teaching of the work on "Marriage Love;" That the representative worship of the Jewish nation will have no reason for existing after the establishment of the New Church at the Second Coming of the Lord, is taught in A. C. 10497 :

And that the residue of the worship of that nation is to have an end with the end of the church at this day in Europe, the Lord predicts in Matthew, "Verily I say unto you, this generation shall not pass away till all things are done." MATT. xxiv. 34.

And it came to pass in time, that she brought forth, and, Lo! twins were in her womb. And it came to pass, in her bringing forth, that one put forth his hand ; and the mid-wife took and bound double-dyed scarlet upon his hand, saying, This came forth first. And it came to pass, as he drew back his hand, that, be-

hold, his brother came forth ; and she said, Why hast thou broken a breach over thee? And she called his name Pharez? And afterwards came forth his brother, upon whose hand was the doubled-dyed scarlet ; and she called his name Zarah.

The birth of the twins represents the evolution of the doctrine of faith and the doctrine of life — the two essentials of Christianity, from the womb of Judaism.

The Primitive Christian Church began with an outburst of good. Soon however it receded, and the doctrine of faith came forth — making a breach over it. The church forsook its first love — the love of the good of life, for the love of understanding and defending doctrine. Thus in the history of the church the doctrine of faith has been developed first in time. This forcing to the front the doctrine of faith, when the doctrine of life is first in importance, is represented by Pharez making a breach over his brother. But in the New Church now being established by the Lord, the doctrine of life is being brought forth. And this doctrine has upon it the sign of the knowledge of Divine and human love, represented by the doubled-dyed scarlet upon the hand of Zarah.

John A. Hayes.

THANKSGIVING.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept;
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer,
For pain, death, sorrow, sent
Unto our chastisement,
For all loss of seeming good,
Quicken our gratitude. — *W. D. Howells.*

THE ENGLISH IDEAL OF WOMAN AND MARRIAGE.

In his work on "The Last Judgment," as well as in various passages in several of his other works, Swedenborg assigns to the English a distinguished place in the spiritual world. "The more excellent of the English nation," says he, "are in the centre of all Christians, and the reason why they are in the centre is because they have interior intellectual light. This is not apparent to any one in the natural world, yet it is conspicuously so in the spiritual world. This light they derive from the liberty they enjoy of thinking, and thence of speaking and writing." (T. C. R. 807.)

Swedenborg also tells us of a paper being sent down from the Lord to a society of Englishmen in the spiritual world, "several of whom thought and spoke upon it from interior judgment and they were in illumination from the Lord, the illumination being received in the light which is peculiar to the English more than to any other nation." (A. R. 675.)

The sturdy and invincible love of freedom which the English have always evinced has afforded a basis for their national greatness, as well as for the superior position Swedenborg describes them as occupying in the spiritual world. Closely linked with their love of freedom, we find two other noble traits, a reverence for religion and a reverence for marriage, and these three sentiments, intimately and indissolubly intertwined, form "a three-fold cord that is not quickly broken." How closely they are interlinked, and how strongly they sustain and animate each other, can only be fully seen in the light of the new disclosures accorded to us through Swedenborg, whereby the springs of character and action are laid bare to us. The English love of freedom affords an excellent basis for conjugial love, for this, originating in the marriage of good and truth, requires an atmosphere of freedom for its growth and expansion; hence we are very apt to find a love of freedom and a love of marriage co-existing in the same breast, both deriving their life from a love of God.

Swedenborg tells us that the state of conjugial love is according to the state of the church with man, so we may naturally expect to find marriage held sacred in a nation which have always reverenced religion as the English have done.

Alike in English literature and history, we find proofs that woman has always been held in reverence, and marriage regarded as sacred. The Saxons brought with them from their German Fatherland a high respect for woman and marriage. "The modern Englishman," says Taine, existed entire in this Saxon. . . . Through all outbreaks of primitive brutality gleams obscurely the grand idea of duty which is the self-constraint exercised in view of some noble end. Marriage was pure amongst them; chastity instinctive; the adulterer was punished with death; the adulteress was obliged to hang herself, or was stabbed by the knives of her companions. They thought there was something sacred in a woman; they married but one, and kept faith with her. In fifteen centuries the idea of marriage is unchanged amongst them. . . . Thus supported by powerful affection and firm fidelity, society is kept wholesome. . . . With them love is not an amusement and a pleasure, but a promise and a devotion."

From the time that there first existed a distinct English literature down to the present day, we may trace throughout the long line of English authors (with just enough exceptions to make good the rule) essentially the same standard of womanhood — the same ideal of wedded love, deep, earnest, and unswerving. This is more especially observable in the poets, from Pryor, author of "The Nut-Brown Maid," down to Tennyson. They all depict essentially the same type of womanhood; they all hold up wedded love as "a promise and a devotion," grave, enduring, deep, and faithful unto death, nay, beyond death, as some of them have divined.

We find the typical English woman and wife well depicted in the poetry of the Earl of Surrey, who has been justly called the English Petrarch, only he added to the poetic dreams of Petrarch, pictures of true wedded love with its "sober certainty of waking bliss."

Then comes Sir Philip Sydney, than whom no poet has ever given us more lofty ideas of love. His beautiful songs to Stella filled with chivalric fancies and mythological allusions, have also a strong religious element in them, as is the case with many other English love poems. Sydney suggests his friend and contemporary Spencer, one of the most beautiful and splendid of poets, whose ideas in reference to love and beauty, their nature and origin are marked by a noble elevation. He never considers beauty as a mere harmony of form and color, but as an emanation of something heavenly and imperishable. Bodies only render it sensible, he holds; it does not live in the bodies. Grace and attraction are not in things, but in the deathless idea which shines through them. No less spiritual and interior is his idea of love.

> For Love is lord of Truth and Loialtie,
> Lifting himself out of the lowly dust
> On golden plumes up to the purest skie,
> Above the reach of loathly, sinful lust,
> Whose base affect through cowardly distrust
> Of his weak wings dare not to heaven fly,
> But like a mold warpe in the earth doth ly.

The age in which Spencer lived also gave birth to the English drama, numbering about forty authors, ten of them men of commanding genius. This band of men, Shakspere, Ben Johnson, and lesser luminaries produced the most powerful, complete, and life-like drama the world has ever seen.

It is remarkable that a common ideal of womanhood and wifehood characterizes all these writers, diverse as they are in gifts and temperament. Their women are —

> A troop of sweet and timid figures, tender before everything, the most graceful and loveworthy it has ever been given to man to depict [says Taine]. In Shakspeare you will meet them in Miranda, Juliet, Desdemona, Virginia, Ophelia, Cordelia, Imogen, but they abound also in the others, and it is a characteristic of the race to have furnished them, as it is of the drama to have represented them. By a singular coincidence, the women are more of women, the men more of men here than elsewhere. The two natures go each to its extreme, in the one to boldness — the spirit of enterprise and resistance, the war-like, imperious, and unpol-

ished character; in the other, to sweetness, devotion, patience, inextinguishable affection, a thing unknown in distant lands, and in France especially. A woman here gives herself without drawing back, and places her glory and duty in obedience, forgiveness, adoration, wishing and aiming only to be mated and absorbed daily deeper and deeper in him whom she has freely and forever chosen. It is this, an old German instinct which these great painters of instinct diffuse here, one and all. Penthea, Dorothea, in Ford and Green, Isabella and the Duchess of Malfi in Webster, Bianca, Ordella, Arethusa, Juliana, Euphrasia, Amorit and others, in Beaumont and Fletcher. There are a score of them who under the severest tests, and the strongest temptations, display this admirable power of self abandonment and devotion. The soul in this race is at once primitive and serious. The women keep their candor longer than elsewhere. . . . Thus supported by innocence and conscience, they introduce into love a profound and upright sentiment, abjure coquetry, vanity, and flirtations. They do not lie; they are not affected. When they love, they are not tasting a forbidden fruit, but are binding themselves for their whole life. Thus understood, love becomes almost (?) a holy thing. . . . Women do not think of their own happiness, but of that of the loved one. They aim not at pleasure, but at devotion. . . . What a notion of love have they in this country! Whence happens it that all selfishness, all vanity, all rancor, every little feeling either personal or base, flees at its approach? How comes it that the soul is given up wholly, without hesitation, without reserve, and only dreams thenceforth of prostrating and annihilating itself as in the presence of a God!

After the splendid out blossoming of poetry and the drama in the sixteenth century, English literature declined, and with the exception of Milton, it was long before a poet of commanding genius appeared in its ranks. He, as we might expect in a poet so lofty and pure, regarded love and marriage from an exalted standpoint. His apostrophe to wedded love in "Paradise Lost" is too well known to render transcription needful. We are told that "he praised above all things chaste love, piety, generosity, heroic force."

At the Restoration when Charles the Second was placed on the throne, a violent reaction took place against the un-

natural austerity of the Puritan regime. The Court was given up to licentiousness, and for a time, literature shared the general degradation; but deep under the surface there remained indestructible roots of national character, a reverence for religion and morality which gradually reasserted itself and purged away the mire from society and from literature. With the Constitution of 1688, a new spirit appeared in England, and little by little, we can trace in manners and in literature the dominion of a moral, serious, reflective spirit, the genuine outgrowth of the national character. Protestantism had now become thoroughly established in England, after all its fluctuations, and this gave the people a larger measure of freedom and light than ever before, and tended to deepen and strengthen still further the idea of sanctity the English had always attached to marriage.

The eighteenth century is filled with English writers a little limited in scope, but strong, noble, earnest, and grave, holding up to our reverence, religion, marriage, and every form of right and duty. There, for instance, is Addison, a singularly elevated soul, full of purity and uprightness; Goldsmith, with his charming prose idyl, "The Vicar of Wakefield"; Dr. Johnson, with his moral essays; Thomson, the poet, singing the praises of true love, conjugial tenderness and the union of souls, not to mention a band of other poets, grave and noble thinkers, Gray, Akenside, Collins, Watts, Young, Shenstone, and others. In this century sprang up a school of characteristic novels with a moral design, such for instance as Miss Burney's novels and Richardson's "Pamela, or Virtue Rewarded." The latter so well depicted the ideal English woman, gentle, tender, pure, modest, and constant, that it took all hearts, and was even recommended from the pulpit by clergymen.

The English literature of the ninteenth century is rich in pure and beautiful pictures of woman and wedded love — the great national ideals stamped almost universally on the literature. Not the poets only, but many of the novelists have taken for their theme pure and faithful love crowned by mar-

riage. Miss Muloch in particular has devoted herself to this theme.

No modern shows more clearly than Tennyson the old Germanic instinct of reverence for woman and for marriage. What a beautiful picture does he draw in "The Gardener's Daughter," of a man's holding sacred and cleaving steadfastly to one love with a life-long devotion. After telling the history of his youthful love and wooing, and touching lightly on his marriage (this being too sacred for unfolding), the narrator unveils the portrait of his wife, saying —

> Behold her there
> As I beheld her, ere she knew my heart,
> My first, last love; the idol of my youth,
> The darling of my manhood, and alas!
> Now the most blessed memory of my age.

A similar picture of true and pure married love is also to be found in "The Miller's Daughter," which likewise gives a recital of youthful love, betrothal and marriage, the union becoming perfected as the husband and wife advance in life.

> Look through mine eyes with thine, true wife,
> Round my true heart thine arms entwine,
> My other dearer life in life,
> Look through my very soul with thine.
>
> * * * * * * * * *
>
> The kiss
> The woven arms seem but to be,
> Weak symbols of the settled bliss
> The comfort I have found in thee;
> But that God bless thee dear who wrought
> Two spirits to one equal mind,
> With blessings beyond hope or thought,
> With blessings which no words can find.

No poet has ever defined with more beauty and deep philosophical truth the relation that man and woman, husband and wife bear to each other than Tennyson has done in the last few pages of the "Princess," especially in the noble passage beginning —

> For woman is not undeveloped man
> But diverse: Could we make her as the man,
> Sweet love were slain: His dearest bond is this,
> Not like to like, but like in difference.

In Guinevere, Tennyson advances the idea that true marriage unions are continued in the other life. Arthur tells Guinevere, at parting —

> Perchance and so thou purify thy soul,
> And so thou lean on our fair Father Christ,
> Hereafter in that world where all are pure,
> We two may meet before high God, and thou
> Wilt spring to me and claim me thine and know I am thine husband.

Coventry Patmore may be termed especially the poet of wedded love, he having selected this for his chief theme, and having depicted very beautifully the love of husband and wife as well as that of lovers. He portrays, with rare skill, the sweet, subtle influences whereby a wife softens, elevates, and modifies her husband's character without his being conscious of it, reminding us of what Swedenborg says in "Conjugial Love" on this subject.

Wordsworth's poem entitled "A Portrait," is said to have been intended for his wife, and seldom has any woman received a higher tribute.

> A perfect woman, nobly planned,
> To warm, to comfort, and command.

Few poems are more touching than Hood's lines to his wife, in her declining years. Speaking of her silver hair, he says —

> But I have seen the world look fair
> When silvered by the moon.

Such tenderness and devotion, extending to old age, and investing its infirmities with an ideal loveliness from the truth of Taine's assertion that "with the English, love is not an amusement and a pleasure, but a promise and a devotion."

A nation in which marriage, as a rule, is held dear and sacred, is in a condition peculiarly receptive of heavenly influences. There can be no better basis for the descent of the Holy City, the Bride and Wife of the Lamb, than a sphere of true and pure conjugial love; hence we may look forward to a glorious outblossoming of the spirit of the Lord's New Church amongst the English.

Hardwicksville, Va. MARY W. EARLY.

OPEN LETTERS.

ONE OF THE EARLIEST NEW-CHURCHMEN.

Editor of the New-Jerusalem Magazine: —

In the May number of the New-Jerusalem Magazine is an interesting little article, entitled "Voices from the Past," which "Voices" come from three letters dated 1793 and 1795. In one of the latter date, I find the name of my Grandfather Bragg, who, it is therein stated, had sent a set of the translated works of Swedenborg to the New-York City Library. As this set most probably was the first set ever landed in America, and as the whole circumstances were new to me, I have made every possible enquiry and have searched old documents for details. You will, I think, be pleased with a brief account of what I have ascertained.

You are aware that the first church ever built upon earth for the worship of the Lord as the only God, was erected in Birmingham. It was seated in a circular arrangement on the plan described in one of the Memorable Relations. (C. L. 23.) The church in Cross Street, London, was I believe more or less copied from ours in this matter. The Birmingham edifice was opened amidst considerable public interest by the Rev. Joseph Proud, and the Rev. Robert Hindmarsh, June 19, 1791. Among the audience on that first occasion were six persons, all related, but who went in three separate parties, each without the others knowing. They were Mr. and Mrs. Perry, two of their grown-up daughters, and Mrs. Bragg (another daughter) with her husband, the Mr. Bragg, named above. They met at dinner after the morning service, as was their usual custom on the Sabbath day, and were all eager to express their delight at what they had heard. Divine Providence had prepared them by good parental training, religious lives, and also by serious doubts on matters of creed, for the new ideas. Increasing knowledge brought with it increasing love for the doctrines, and in due time the whole family consisting of nine persons and three generations were baptized into the faith of the New Church by the Rev. Joseph Proud. Two of the three children were the late Mr. John Kingwell Bragg, of Bristol, and Mr Thomas Perry Bragg, my father.

A time of severe financial trouble shortly afterwards came upon this country, and many riotous disturbances took place. My grandfather had given his name in some way as guarantor for the builder of the church, who failed. The church was sold, and has never since been the property of our people, though our worship was without interruption carried on elsewhere, being now in Wrethham Road, Handsworth, Birmingham.

A year or two afterwards (1793), my grandfather, with his wife and family, emigrated to New York, hoping to retrieve his fortunes. In a time the tide of prosperity set in. They longed for New-Church association, and sought anxiously for any such friends. Not one was to be found. In a short time, however, Mr. William Hill — afterwards known as the Rev. William Hill — arrived from London. Then Mr. Mott and family, from Birmingham, Mr. Banks and family from Norwich, and some poor man, whose name is not remembered. Of these the first New-Church assembly for worship ever held in New York was formed. Excepting an equally small meeting in Baltimore in 1792, this was the first New-Church worship ever held in the United States. It was held in my grandfather's house, the precise locality of which I now forget, though I think it is known to one friend in Birmingham, and was visited by him twenty years ago.

My grandfather died of yellow fever in 1796, and was buried in New York. The widow then returned to England, having also lost three children, who were born in America, and baptized by Mr. Hill.

The set of Swedenborg's translated works, spoken of in the 1795 letter was obtained from England through the Rev. Joseph Proud by my grandfather, and was presented by him in the name of the New Church in England to the New-York City Library. They were willingly received, and a letter of thanks was written by the president to the Rev. Mr. Proud, which letter was brought to England by my grandmother in 1796. She lived in Birmingham, a beloved member of the New-Church Society here till 1840, when she entered into rest in the eighty-third year of her life and the fiftieth of her connection with the church. From her in the last three or four years of her life, I received much of my early instruction in the doctrines, though still fighting against them more or less from the old-church views which I had as a young man espoused. Her two maiden sisters retained their love for the New

Church, and lived in the same house with her and her married daughter, Mrs. John Rabone, Senior, whose children, grand-children, and great grand-children are around us here still.

We sit at table now, the fourth, fifth, and sixth generation of Birmingham New-Church folks — Mr. and Mrs. Perry having been the first, the Mr. Bragg, my grandfather, the second, and my father, Thomas Perry Bragg, the third. He, although baptized and reared in the church, left its outward association for many years. But in his last illness instead of wishing visits from his own minister (the Rev. John Angel James) he sought and received religious ministrations from the Rev. Edward Madeley. The whole of his ten children also came into the New Church.

I think you will be pleased with some of these family facts and old histories. Perhaps they illustrate the good side of heredity.

Yours ever truly.

Birmingham, Eng. JOHN BRAGG.

CANNOT THE COMING NEW-CHURCH REVIEW BE AN INTERNATIONAL PUBLICATION?

Editor of the New-Jerusalem Magazine: —

As we near the time when the proposed *New-Church Review* is likely to begin its career, it seems quite essential that the practical questions involved in its issue and support, should receive careful consideration. To establish and maintain a periodical of the weight and scope properly implied in the title contemplated will require the strength and ability of the entire English-speaking New Church, using the latter term in its broadest and most inclusive sense. Nothing less than this should be sought, nothing less, we may presume, will be sought. It will look to draw its writers and its readers from all who sympathize with the great truths and the exalted purposes which will underlie its utterances and give reason for its existence. Why not, then, seek to make it distinctly an international publication? Why not invite the definite coöperation of our English brethren, looking to them to furnish writers and readers upon equal terms with ourselves? It is but a truism that, where union is possible, "in union there is strength." On this plane of use union is possible.

Unlike the local journal, the *Review* will not seek to be a purveyor of news, it will not attempt to give detailed reports of church meetings, it will not enter into the discussion of questions of mere limited interest. It will view the subjects that largely and prop-

erly occupy the local periodicals, only in their more general aspects and in their applications to the welfare of the church at large. In a word, its immediate relations to journals like the *Messenger* and the *Morning Light* will be, as its very title would imply, to *re*-view, at a longer range of time and space, what they have already brought out in full detail.

The infrequency of the issue of the proposed *Review* — presuming it will be a bi-monthly, or quarterly — will also render union possible. The necessary correspondence and transfer of manuscripts and proofs, can be carried on with ease in the long interval between the numbers, and the simultaneous publication in both countries can be provided for, if thought best.

By such coöperation, too, it seems probable that the *Review* might obtain a circulation which would render it self-supporting from the outset, that is, if we only count the actual cost of publication. The price per number should certainly be made to cover this. It is to be hoped that, in time, some additional revenue might be secured through advertising — the possibility of obtaining which is always dependent upon the circulation — which could be applied to paying for editorial services and contributions.

The New-Jerusalem Magazine was published last year at a loss of nearly five hundred and fifty dollars. While the (English) *New-Church Magazine* makes a somewhat better showing — the receipts from sales and advertisements being in 1891 slightly in excess of the cost of printing — fifty pounds ($250) are annually paid for editorial services.

Could the strength and support which now go to these two periodicals, be given to an international *Review*, its success would be assured from the beginning, and the money at present devoted to making up deficits, be applied to the support of other uses.

A yet higher use to be subserved by unitedly engaging in an enterprise of this kind would be the establishment of a practical bond of union between the New Church in England and America. Not all of us can cross the ocean to make the acquaintance of our English brethren, and very few of them come to us. But through a periodical of the kind proposed, which shall be as thoroughly international as it can be made — we may join hands and hearts, and come to know each better than would be possible without such a medium of coöperation.

Yarmouth Port, Mass. William H. Mayhew.

[We thank our brother for his suggestions and invite others. The whole subject is daily in mind. Editor.]

DOCTRINAL STUDIES.

FIRST NOTES ON SCRIPTURE.

A VERY important passage is found in Adv. III., 181, where the subject is GEN. xxxvii., the dreams of Joseph. Speaking of such means of revelation from the Lord, Swedenborg says:

This cannot be doubted when such conversations have taken place with me for so long a time, as of man with man; so that no one can ever call in question the sayings of Jehovah through angels with Adam, and Abel, with Noah before and after the flood, with Abraham, Isaac, and Jacob, with Moses and afterwards with those spoken of in the Word, and no one can doubt that there are many kinds of revelation, of which elsewhere; yea, what is more, that all the things which were written up to this time were written in a council of many spirits deceased and of angels of God the Messiah, and even to such a degree that they spoke with me about them before and afterwards; but still it is permitted here to add only those things; it was not permitted here to say anything which was verbally dictated to me by any one. When this was done what was said must be struck out, and only those things were written which flowed in from God the Messiah alone, mediately through spirits and angels, and immediately; which was very manifest to me.

Here, within about a year of the opening of his sight to heaven, he clearly distinguished between the Lord's teaching through angels or directly, and mere human instruction, and acknowledged that he must not put in anything which was merely from the spirits. In D. P. 135 we have the law fully stated. Later numbers will treat of this subject and will be taken up in order.

He is led to say further in n. 183:

That these things are so I can testify, so that there may be less doubt of them when they so frequently happened to me through the Divine mercy of God the Messiah that they became wholly

familiar to me, both by dreams for a period of many years during which I learned in part the significations, and by other revelations, and still others as if the very letters were written before my eyes and read to me. But of this it is not permitted to say more.

He here adds a remark as to dreams of the common class:

With some the dreams of spirits are only illusions and contain almost nothing serious and make use of what is suggested by the state of the blood and past thoughts.

In n. 363 we find him commending Schmidt and saying that "others do not try to transfer the very words from their source as Schmidt has done, but only seek for elegance of style."

The reader meets very frequently with notes to this effect, showing the writer's great caution:

See if these things which are said at the last are to be omitted till by the Divine mercy of God the Messiah they are treated in another place. (n. 394.)

We find later the unusual remark that "these things are to be better explained, for they are confused here because disturbed, as I think, by impure Jews," and he adds:

Insert here, if pleasing to God the Messiah, a conversation held with Jews with whom I spoke yesterday and set down in a special sheet. (n. 530.)

This conversation is not inserted here, but there is a conversation with Jews about temptations found in Adv. III., 3173, and several others are reported in other places.

When the interpretation of the dreams in the prison by Joseph is explained we find the important saying:

That God the Messiah interpreted dreams and revelations in His Word is known to every one. He did so in the temple and afterwards with the disciples. So is He doing also today, for I have nothing from myself.

A remarkable personal note is found in n. 839:

It has happened to me by the Divine mercy of God the Messiah, though I did not perceive when present what the acts of my life involved, but afterwards I was taught in regard to some, yea many,

from which I could at length see plainly that the course of Divine Providence has ruled the acts of my life from very youth and has so governed them that I should come at last to this end that I might be able by knowledge of natural things to understand and so by the Divine mercy to serve as a means of opening those things which lie within the Word of God the Messiah. Thus has now become plain that which before was not plain.

When treating of Reuben's offer to put his two sons in Jacob's hands to be killed if Benjamin did not return in safety, Swedenborg thus commented:

That Reuben wished to save Joseph is plain from chapter xxxvii. 21, 22, 29, 30, and that he wished to save Benjamin is apparent from his words here in xlii. 37, but that he was willing to offer to his father his two sons to sacrifice in revenge that so Jacob might be appeased, cannot have proceeded from any one unless he were moved by an evil spirit. (For myself I do not yet know if it can be explained otherwise. I wish there might be another explanation.) (n. 872.)

That other explanation was found and was given in A. C. 5542, and it is interesting to note that the remark is added there:

Unless this internal sense had been in these words Reuben would never have told his father to slay his two sons if he did not bring back Benjamin, for so he would have proposed to destroy even a family; which would have been a crime. But the internal sense shows why he so spoke.

At a certain place he seems to have come into severe temptation, perhaps accompanied by bodily illness, for he writes:

Knowledge is meant by silver, and it is of no avail unless applied to spiritual things. (If I am destitute of these, as now appears, the knowledge hitherto given me by the Divine mercy of God Jesus Christ, is of no avail, and thus the previous labor is in vain). The flocks and herds with the horses are also internal knowledge. (These also are taken from me so that I dare do nothing and know not where to go). The earth is the understanding which is likewise taken away so that I understand scarcely anything, for evil spirits overshadow me to such a degree and that which I can write is given me in vain. This is my state today,

wholly as was prefigured in Egypt. I know not what will follow. I await thy deliverance, O God the Messiah. (n. 1063–1066.)

Here he seemed to take upon himself the state of deep humility represented by the Egyptians when they came to Joseph and said, "We will not hide it from my lord, how that our money is spent; my lord hath also our herds of cattle; there is not aught left in the sight of my lord, but our bodies and our lands; buy us and our land for bread and we and our land will be servants unto Pharaoh." (GEN. xlvii. 18, 19.)

In n. 1133, he has occasion to speak of different kinds of spirits, but adds, "this is not the place to speak of them."

As to the order of study in spiritual things we find the teaching in n. 1281, 1282:

> Since it is so dangerous to examine spiritual and celestial things by means of natural sciences, it was granted to me by the Divine mercy of God the Messiah to dare to do this, not by my own daring, but by the inspiration of God the Messiah, as may be seen above. Still I ought to confess that as often as I would consult the intellect in these matters which are heavenly, I seemed to fall backward so notably and so many times that unless I had been straightway brought back to the path by Divine mercy, I should have quickly fallen. Thus I had the clearest experience before my eyes. Therefore human philosophy can never enter into things spiritual and celestial, but things spiritual and celestial introduce those that are natural.

He uses almost the same words in n. 1285, saying that he had conversed with the inhabitants of heaven now for almost a whole year, and that by the Divine aid he had been "held in the way."

Mention of the first and second resurrections will be found in nos. 1375, 1380, and in nos. 1404, 1405.

The remark about Judas Iscariot as an object of hope is in n. 1479.

Of a statement in regard to the Jews, he says:

> These things were explicitly brought from heaven, but not dictated, as I could clearly see. (n. 1485.)

And here end our extracts from the notes on Genesis.

THE PANNICLE.

In the account of Judah and Tamar we read in the authorized version that he gave her as pledges his signet, his bracelets, and his staff. The Hebrew word rendered "bracelets" is *pathil*, which means a thread or something woven of threads. It is commonly supposed to mean the cord by which Judah's seal was hung around his neck, and therefore the revised version puts "cord" instead of "bracelets." The Latin word which Swedenborg used when treating of that passage is *panniculus*, which his translator rendered by "pannicle," but this does not make the meaning plain. What is the object referred to?

In A. C. 4875 it is spoken of as woven of threads and as a covering of some sort. In T. C. R. 165 we have a very definite use of the word *panniculetum* when reference is made to binding a handkerchief over the eyes. When Gen. xxxviii. 18 was treated in Adv. II., 330, another word was used, the same which was found in Smidius, namely, *sudarium*, and it is there defined as the kerchief which was bound about the head under the turban. We have other instances in which the word *panniculus* is used, as in Num. xix. 15, where it represents the covering of a jar, and it is treated of in Adv. III., 7496. The word is a diminutive from *pannus*, and this is found in several places (A. C. 964, 1267, 1270, 10711) where it means a larger cloth, a full covering for the body.

When quoting the parable of the new cloth sewed upon the old garment in A. E. 195, Swedenborg used the word *panniculus* for the "piece" or patch. And he does the same in A. R. 166, saying:

> Since a garment signifies truth, therefore the Lord compares the truths of the former church which were external and representative of spiritual things to a piece of an old garment, and the truths of the new church which were internal and spiritual to a piece of a new garment.

This does not support the reviser's idea that a cord is meant, and it is wholly unlikely that the cord of the signet would be separately mentioned, for that would not be of sufficient value to serve as a pledge. We incline to the belief, pending further study into the subject, that the second pledge may have been the ornamental *Keffiyeh* which is worn in the East to cover the back of the neck and which would be as much prized by Judah as his signet and staff.

"DIVINE truth is not of one degree, but of many. Divine truth in the first degree and also in the second is that which proceeds immediately from the Lord. This is above the angelic understanding. But Divine truth in the third degree is like that in the inmost or third heaven. This is such that not the least of it can be received by man. Divine truth in the fourth degree is like that in the middle or second heaven; neither can this be understood by man. But Divine truth in the fifth degree is like that in the lowest or first heaven. This can be in some degree perceived by a man who is enlightened; and still it is such that the greater part of it cannot be uttered in human words, and when it falls into the ideas it produces the faculty of perceiving and also of believing that it is so. But Divine truth in the sixth degree is like that with man, accommodated to his apperception. Thus it is the sense of the letter of the Word. This sense, or this truth, is represented by the cloud, and the interior truths by the glory in the cloud." (A. C. 8443.)

BOOK NOTICES.

THE REVELATION OF ST. JOHN THE DIVINE. With Notes and Introduction by the late REV. WILLIAM H. SIMCOX. Cambridge, 1891. pp. 174. $1.00.

THIS is one of the volumes of the "Cambridge Bible for Schools and Colleges," a modest series of commentaries under the general editorship of Dr. Perowne, Bishop of Worcester. These books are the most recent of their kind, and although not meant to be of use to scholars but rather to young people, they hold a high place on account of the standing of their writers and the fairness of tone which is maintained in them. We have carefully read this volume in the hope that it would be found to contain some spiritual interpretations, but it is plain that its author was not acquainted with the only interpreter who, as Rev. E. H. Sears said, "did not flounder."

In an introduction of fifty pages we find a very intelligent discussion of the authorship and canonicity of the book, as to which the conclusion is reached that it is the work of John the Apostle, and that it is properly included in the canon. Then, proceeding to consider the date and place of composition, Mr. Simcox argues that it is most easy to believe that it was written in Patmos at the time of the vision about A. D. 69, before the gospels and epistles were written. The reason of putting the date so early is the writer's conviction that Nero is the great subject of prophecy, the Anti-Christ. We are led here to doubt the author's judgment, and the doubt is strengthened when he goes on to discuss the "Principles of Interpretation," for here he hopelessly casts about for "clues" in the Old Testament and enters upon his commentary without any other light than that to be gained by a study of the Bible in general and of unsuccessful commentators.

It is needless to follow out the commentary at length, but we give an example or two of the writer's honest but feeble work:

iv. 2. *And one who sat on the throne.* God the Father, not the Trinity; the presence of the other Persons being otherwise indicated, 5, 6.

vi. 6. *A measure of wheat.* A quart of corn is to be bought for a silver penny (about 8 ½ *d.*); the former was the estimated ration for an able-bodied man's

daily fare, the latter the daily pay of a soldier, apparently a liberal daily pay for a laborer. So there is not such a famine that the poor must starve; the working man can, if he pleases, earn the ordinary necessaries of life for himself. In short, we have a picture of bad times, when no one need be absolutely without bare necessaries, and those who can afford it need not go without luxuries, etc.

xvii. 10. *Seven mountains.* These words prove decisively that Babylon represents the city of Rome.

xxi. 1. *There was no more sea.* We cannot be sure that this is to be taken literally; we hear of a great river in the next chapter, and a perennial stream implies an abundant reservoir of water somewhere.

It would appear that nothing whatever can be drawn from the Apocalypse save by means of the Lord's own revelation of it by means of Swedenborg, and how clear and unquestionable that interpretation is, all who have examined it have testified. We respect the candor of Mr. Simcox, but we can find no light in this his balancing of probabilities, one guess against another, the whole having no certain support. Other volumes of the series will prove of more value, as we shall show.

A Book of Prayers by Henry Ward Beecher. Compiled by T. J. Ellinwood. New York: Fords, Howard, & Hulbert. 1892. pp. 209. 75 cents.

As the special stenographer of Mr. Beecher, Mr. Ellinwood took down many prayers and sermons, some of which have been published. In this neat volume we have as an introduction some extracts from remarks made at various times on the subject of prayer, and then follow the prayers in triple order, a brief invocation and a briefer closing prayer being joined with each longer prayer. These have subjects, such as "God in Christ, Wonders of Grace, Greater Life, Refuge from Trouble," and so on, some thirty in all. All seem to us to show the native eloquence of their author, and they are well worthy of print. An excellent likeness opens the book. We give a specimen of the whole:

INVOCATION.

Amid the thunder of the praise of heaven, amid the rejoicings of infinite love, what are the voices which men can utter, O Lord, our God! Yet, in the midst of all earthly songs of joy or revelry, the cry of the child brings quick the father and mother to it; and in thine ear the cry of trouble, the voice of want, the yearning and desire even of silence, are more than the tumultuous praise and rejoicing of victorious life. Thou that art more thoughtful for the one that is in the wilderness than for the ninety-and-nine that are safe, listen to us; for our out-

cry is of necessity. We need thee, we need thy light, thine interpretation of truth, thy guidance and thy victory. Even so, open thine hand, O Lord Jesus, and say to us, Lo, I am with you: peace be unto you!

GOD IN CHRIST.

Oct. 18, 1868.

O, thou who hast slept, thou whom the rock didst embrace and darkness infold — thou art come forth! It is eternal morning with thee. Death is beneath thy feet. From thine hands shine out the rays of eternal life. Infinite bounty is thine. Thou that wert stripped of all things, and rejected; thou whose very raiment was poor — in thine eternal fulness thou art now clothing all, feeding all, governing all. Thou hast been the lowest and the least, the cast out and the despised: thou art exalted at the right hand of God to be a Prince and a Saviour. And thou hast succor for all that are unbefriended, sympathy for all that are alone, suggestion and inspiration for all that are perplexed and blinded. Thy soul comes forth more boldly and widely than the sun itself; and thou art carrying seasons through all thine illimitable universe that have in them no winter, no retrocession; for there is eternal light and eternal warmth, and eternal growth and blessedness, wherever thou art. We have felt thy power. We have been transformed by it. We have felt the old man destroyed or wounded or cast down, and the new man awakened within us. And now we look upon all things with different values. No longer the things which the sense beholds are greatest to us. Nor is the strength of life in the outward kingdom. Therefore, in the invisible is more than in the visible; in things that are unseen more treasures than in things that are seen.

OLD WINE: NEW BOTTLES. By AMORY H. BRADFORD, D. D. New York: Fords, Howard, & Hulbert. 1892. pp. 84. 35 cents.

IN this little white book Dr. Bradford treats of "some elemental doctrines in modern form," and takes up the four subjects of "The living God, The Holy Trinity, What is left of the Bible, The Immortal Life." Considering that he speaks as a teacher, it is strange that he declares his general ignorance as when he says:

> What is meant by the phrases, "God is a spirit" and "God is everywhere," we do not know. . . . We speak the word "God," but no one ever yet compassed its meaning. We talk of the universe, but who knows much about the universe? . . . I cannot tell you how it is, but I am sure that no single child walks the streets whose name is not known in the heavens. . . . The mystery of freedom is great and awful; it cannot be explained.

Such passages might be taken to mean that Dr. Bradford is honest but unwise, yet it would be more just to judge him by his remarkable presentation of the Trinity. We should quote from his second chapter, but have already given a long extract in our June

issue. In speaking of the Scriptures he is very radical, saying that "men are as truly inspired today as ever they were," and even that "doubtless there are many untrue traditions about the Saviour, and possibly some have found their way into the Gospels," but he holds that the Bible is the book of God, forgiveness, righteousness, life, hope, and promise, and of Jesus Christ. With very few positive ideas except the elemental ones, and with no rational explanation of them, this author has a winning way of saying what he believes, and is much nearer the light than those who hold dogmatically to falsities. Such sermons as these are constructive rather than destructive.

God's Image in Man: Some Intuitive Perceptions of Truth. By Henry Wood. Boston: Lee and Shepard. 1892. pp. 258. $1.00.

Mr. Wood has become widely and favorably known through his novel, "Edward Burton." He now presents to the public eleven essays, three of which have been first printed in the *Arena*. He writes in a lucid, emphatic style, without any striving for effect and without getting at all beyond his depth. The subjects are the Nature of God, Revelation through Nature, Direct Revelation, Biblical Revelation, Revelation through the Son, the Universality of Law, the Solidarity of the Race, Man's Dual Nature, the Unseen Realm, Evolution as a Key, From the Old to the New. He is not controversial, but puts the old creeds aside by showing in a general way their distortions of the truth. He believes in God as the Father, in our Lord as God manifest, in the indwelling of the Spirit, in the Bible after the manner of reverent criticism, and in the power of true religion, but his strongest point is as to the spiritual nature of man and the need of the spiritual governing the material. Of course, not being a theologian, he treats of these matters without going far into them, but he shows much skill in presenting to others what is good for them. As to the Scriptures especially his view is superficial like Dr. Gladden's or Lyman Abbot's, but he is not dogmatic here or anywhere. We give a good specimen:

> Materialism is the bane of humanity. Its malaria has subtly enveloped philosophy, science, theology, therapeutics, religion, creeds, and ethics. Its sordid, hypnotic dream is the fatal spell which holds the world in thraldom. . . . Some years since it was announced that all potency was contained in matter, but a correct statement would locate it in mind. Mind is the potter and matter the clay. The seen world is only a sensuous veil covering unseen reality.

ONE HUNDRED THESES ON THE FOUNDATIONS OF HUMAN KNOWLEDGE. By MERWIN-MARIE SUELL. Washington: 1891. pp. 40.

A ROMANIST has here put together several propositions in logical order and with intent to glorify his religion. Most of them are good, but some are as weak as anything in Scholasticism. For example:

75. A centre of unity is essential to a teaching church, for without such a centre it would be impossible in case of a schism to distinguish the true church from the false.

76. The Roman Church and its Pontiff are the only centre of universal religious unity alleged by any one to now exist upon the earth.

The *non sequitur* in 76 is apparent. Allegation does not make fact. Indeed, beside the centre of Rome we could name one not geographical and therefore the more spiritual.

At the end of the theses we find a page headed "Index of Errors Refuted," thus:

	THESES.
Absolute Idealism (Hegel, Schelling)	5, 6, 22, 40, 41
Agnosticism (Bain, Buddha, Huxley, Mill, Spencer)	9, 24, 29, 58, 60
Anglicanism (Ewer, Littledale, Pusey)	74–76, 78, 79, 92, 97

This wholesale and boyish work will not do.

Another page recommends the following works on "Catholic Philosophy":

Logic, Richard F. Clarke, S. J.
The First Principles of Knowledge, John Rickaby, S. J.
Psychology, Michael Maher, S. J.
General Metaphysics, John Rickaby, S. J.
Moral Philosophy, or Ethics and Natural Law, Joseph Rickaby, S. J.
Natural Theology, Bernard Boedder, S. J.

And this is the sorry list which is to supply the antidote to the hard thinkers of the century! Finally the author enters his "protest" that he has tried to be orthodox and that, if he has uttered aught else, "he hereby rejects and repudiates it, without mental reservation, as most certainly false, absurd, and pernicious." From this we must conclude that the author does not know whether his theses are absurd or not. If Cardinal Gibbons says so, they are; if we say so, they are not. They must be true, of course, for the cardinal gives leave to the printing of them. Seriously, can our Romanist brethren do no better than this?

84. Differences in opinion among Catholic theologians do not imply any uncertainty in the teachings of the church, for differences exist only upon points which the church has never formally defined.

LESSONS IN ANATOMY FOR CHILDREN OF THE NEW CHURCH. E. E. P. Philadelphia: The Academy of the New Church. pp. 40.

THE little pamphlet bearing the above title is said to be the "First Part of the Second Series" of lessons on anatomy prepared for the schools of the Academy. This part treats of the eye. It contains tolerably full descriptions of the parts of the eye, together with many quotations from Swedenborg and the Bible. The descriptions are expected to be illustrated by the teacher with plates and models. Great pains has evidently been taken to bring together what will be useful to the children upon the subject. But it seems to us that together with much that is simple and well suited to them, there is much that is beyond their intelligence, especially of a doctrinal character.

The preface invites suggestions of correction, and we note that the description of the retina, on pages 21 and 22, is confusing, especially in giving the name both to the expansion of the optic nerve, and to the chamber partly surrounded by it — as when it is said, "the retina of the human eye is never empty during life." The same confusion occurs again on page 30, where also, and on page 29, another difficulty arises from calling the posterior chamber of the aqueous humor "the back chamber of the eye." We think also that the difference in the consistency of the several layers of the crystalline lens is much exaggerated. (p. 29.)

JERUSALEM, THE HOLY CITY. By MRS. OLIPHANT. New York: Macmillan & Co. 1891. pp. 577. $3.00.

MRS. OLIPHANT, whose books on Florence and Venice are well known, has made a very readable book about Jerusalem by writing of the place in its connection with David and Solomon, with the prophets, Isaiah, Jeremiah, and Ezekiel, with the time of Ezra and the Maccabees, and with our Lord. She seems to have been somewhat stung by recent criticism, especially by the scoffing of Renan, and goes over the ground with the utmost reverence. The book is fully illustrated, partly from photographs and partly from sketches. One view happens to appear three times. While not writing as a scholar in this field, she has sufficient familiarity with

the Bible and the land as it now is to make a book which the general reader will greatly enjoy, and will find eminently suggestive. And what could be more winning than the close of her introduction:

> This book is addressed only to those for whom the soil of Palestine, so fondly and so long known as the Holy Land, is peopled with the known and loved, the poets and sages and kings with whom we are familiar as with the records of our own lives; and consecrated to all time by One, more wonderful than it had entered into the heart of man to conceive, until He came, the climax and Divine completion of the old world, the Divine leader, teacher, and Lord of the new.

METHODISM; A RETROSPECT AND AN OUTLOOK. By CHARLES W. PEARSON. New York: Hunt & Eaton. 1891. pp. 86.

HERE is a poem of eighteen hundred or more lines containing an ode to the glory of God and of Methodism. The writer speaks of early Christianity and its decline, of the corruption of the priesthood, and of the labors of Wesley, and then he dwells on some of the phases of primitive Methodist work in America. Somehow the reader gets the impression that those days of the camp-meeting and the itineracy were the best days. We quote a good specimen of the poem:

> All truth is God's, and in His perfect plan
> All truth is helpful to His creature, man:
> Then let religion summon to her aid
> All arts by which the truth may be displayed.
> Not only mighty eloquence and song
> And logic's perfect links to her belong,
> But science in her every walk displays
> The great Creator and proclaims His praise.
> All causes in Life's endless change must bring
> Their tribute to the everlasting King,
> For only in their full, complete accord
> Shall we see all the glory of the Lord.

THE COSMOPOLITAN, AN ILLUSTRATED MONTHLY MAGAZINE. Edited by WILLIAM DEAN HOWELLS and JOHN BRISBEN WALKER. Published at New York, Fifth Avenue and Twenty-fifth Street. $3.00 a year.

MR. HOWELLS'S charge of this Magazine began in May. It is remarkable that the June number contained a striking article by Mr. Howard Pyle, entitled, "To the Soil of the Earth," in which he described the course of two spirits, who had passed out of this life in infancy and never knew what sin was, but were let down to

the lower earth of the world of spirits in order to overcome their hereditary evil tendencies. Mr. Pyle seems to have had in view especially the teaching of H. H. 342, but he has given the general idea there expressed, a very definite application to work like that of a farm. A full page illustration of the blissful and ignorant youth is given. The sketch is divided into portions headed, "To Heaven, Evil, To Hell, Judgment, and To the Soil of the Earth." We have never seen anything of this sort so well done.

The New Psychic Studies in their Relation to Christian Thought. By Franklin Johnson, D. D. New York: Funk & Wagnalls. 1887. pp. 91.

This interesting little book should have received attention on its publication. It was written by a Baptist clergyman, then settled in Cambridge, Mass., now holding a professorship in Chicago. He had looked with care into the reports of psychical research and had seen that a blank denial of all supernatural forces could no longer be given without putting the church into opposition to true science. Therefore he has made a brief statement with a few cases described in detail, and his general conclusion is that the demoniacal possessions described in the Scriptures are a clew by which to explain much that goes by the name of spiritism, while he grants that there is a better side to it and treats mind-cure, mesmerism, and clairvoyance without prejudice. He decidedly approaches the ground which our people take in regard to these matters, though without so clearly seeing the danger of spiritism.

Leaves of Healing. Gathered by Katharine Paine Sutton. Boston: American Unitarian Association. 1892. pp. 241.

The extracts of which this pretty book is composed are grouped under the heads: Life's Victories, Death's Ministry, Immortality, The Family on Earth and in Heaven, Eternal Goodness, The Father's Will, Aspiration, The Perfect Trust. The writers are nearly all Unitarians, and some of them are pantheists, but by far the greater part of the extracts are thoroughly good, and some of them are excellent.

*** *The American Advocate of Peace* is a monthly newspaper published at 3 Somerset Street, Boston, by the American Peace Society, whose Secretary, Dr. B. F. Trueblood, is editor. The aim of the paper is to give information of the progress of the

movement towards the settlement of international difficulties by arbitration and is one which all Christians will approve, especially our people who look for the development of the new earth. $1.00 a year.

*** *The Yale Review* is a new quarterly journal of history and political science conducted by Yale professors. The first number contains papers on German Tariff, Price Regulation, the Saybrook Platform, the Demarcation Line of Pope Alexander VI., and Labor Troubles from 1834 to 1837. Boston: Ginn & Co. $3.00 a year.

*** *The Literary Digest*, always interesting, contained in its issue for May 21, the Rev. S. M. Warren's brief article on the use of the Lord's names. Funk & Wagnalls Co., 18 Astor Place, New York: $3.00 a year; single copies, 10 cents.

*** "The Terminal Moraine of the Continental Ice-Sheet and the Ice-Age" is a paper read before the Academy of Science and Art of Pittsburgh, by Mr. Frank W. Very, who treats his subject very clearly.

*** *The American Antiquarian and Oriental Journal* is edited and published bi-monthly by the Rev. S. D. Peet, of Avon, Ill., at four dollars a year. It is mainly devoted to American archæology, but has also some news from the general field.

*** The current issue of *The Weekly Bulletin of Newspaper and Periodical Literature*, published at 5 Somerset Street, Boston, is twice its usual size, containing a classified index of thirteen hundred articles from recent numbers of the periodical press. *The Bulletin* catalogues the important articles in the leading daily and weekly papers and the monthly magazines of the United States and Canada, including The New-Jerusalem Magazine. Its value to readers, writers, and students is sufficiently indicated by its title, and, although still in its first volume, its success as evidenced by the current issue is a surprise to no one acquainted with its plan and purpose.

THE NEW CHURCH.

WHAT SHALL WE PREACH?

It is always a serious question with a minister, Am I preaching along the most useful line? He may ask himself with much anxiety, Will my sermons for a year tend to produce in the hearers the best state of mind and life? In this desire in some way to assure himself he reflects upon the teaching that he is to teach the "truth and thereby lead to the good of life." This is plain and comes with full authority, but it is so broad that it does not guide him very definitely. Truth is all truth. Truth which leads to a good life is all spiritual and moral truth. With this teaching in mind he may still not see just what he ought to do. As he examines the printed sermons of others he may see that they are teaching truth, but he may doubt that it is the truth which is essential. What then shall he preach?

There is a remarkable sentence at the end of A. E. 399, which we have not seen quoted in this connection. It reads thus:

> There are temples in heaven in which the Lord is preached and Divine truth is taught.

Does not this go far towards answering our question? Have we not a peculiar sense of peace and confidence when preparing a sermon which treats directly of the Lord, some phase of His work while on earth, or some message from him to the soul? Our doubts seem to arise over a sermon or a series of sermons which are abstracted from the direct contemplation of Him and which look rather to the interpretation of a difficult passage or the defence of a doctrine. There are ministers who are wise on other lines than the doctrine of the Lord, and who refer only remotely to Him, speaking of shunning evils as sins against God rather than making the Lord known to men. There are sermons which are admirable as presentations of profound doctrine, but they do not lead us to the Lord. Perhaps there are some who do not believe in preaching the Lord, and who only attempt to teach the truth about Him in its historical or in its theological aspect, but there can be little doubt that their sermons will not feed the hungry.

This expression, "preaching the Lord," seems to be just what we want as a guide in selecting our texts, and in deciding in what way we shall treat them. "The truth as it is in Jesus" was what gave power to the preaching of the early Christians. They were tempted to preach philosophy to Greeks and others who were fond of it, but they refused. They would know only "Jesus Christ and Him crucified." In our day this would mean "Jesus Christ and Him glorified."

There is the most urgent need everywhere of this preaching. The gradual increase of Unitarian views in all directions tends to put aside dogmatism and to clarify men's conceptions of duty, but it ignores the Lord and distinctly rejects the glorification of His Human. The old gibe that the Unitarians believe that "at Bethlehem of Judea eighteen hundred years ago nothing happened," has become the truth when not only the beginning but the end of the Gospel story is generally discredited. It is not, however, among Unitarians and Universalists alone that there is no Lord in a full sense; we lately listened to an elaborate essay by an Episcopalian clergyman of some eminence, and in this essay he showed that not only were the Nicene and Athanasian Creeds utterly rejected, but the Apostles' Creed was held up to such criticism as it would naturally have from one who fully rejected the Incarnation. It was the most painful paper which could be listened to, for it looked to the conclusion that there was nothing to preach but "the church." Now preaching the historic church is not preaching the Lord; in that preaching the two witnesses do not stand up. Nor does the preaching of the Lord which is done by the Methodists and the Salvation Army open the Word to men as we ought to do it. And even the Christocentric theology of the younger Congregationalists is joined with doubt as to the Scriptures. Our duty is plain — all the plainer that we know that in heaven the Lord is preached.

Of course we do not mean that only the supreme sense of the Word is to be expounded. That might be done in a merely theological way. We mean that our preaching must be of the Lord and from the Lord so that, whatever the subject, something may be done each Sunday to fulfil the saying, "The Lord is there."

SPIRITISM.

It is always a cause of regret to us when anything which has appeared in the Magazine fails of being understood. It is no

doubt due to the proper anxiety of our people that every word should do good and that no aid should be given to any falsity, that we sometimes receive suggestions to the effect that an article should have been joined with some editorial expression which might have modified its force, but we so greatly love freedom and have so high a regard for our contributors that we have been reluctant thus to treat them. The last instance of some fault being found was in the case of the article called "With the Spiritists." A valued co-worker handed us the letter with the remark that it ought to be printed for the sake of showing the subtlety of spiritists and the danger of one who hearkened to them. We held it for some time and then printed it as an exposure and a confession which might do our readers good. Some understood it, but some to our great regret so misunderstood it as to find in it an apology for such sorceries as were described.

We cannot see how any reader could so mistake the emphatic words expressive of gratitude for delivery with which the paper closes. Nor can we see how any one could avoid the conclusion that our people need to be forewarned in respect to these dangers. Though in many cases certainly the grossest deceptions are practised, yet there can be no doubt that evil spirits have gained through these methods a strong hold upon many people, a hold which they are not slow to make use of. Swedenborg was terribly beset during the earlier part of his association with the people of the other life and he overcame only by looking directly to the Lord and suppressing all self-reliance. His records of infestation would fill many pages. Warnings against communicating with spirits are especially found in H. H. 249, S. D. 3781, 1622, 1902, 1959, 2860. In his letter to Count Bonde, Document 217, he said:

> By intercourse with spirits men are brought into such a condition as to their souls that they are in danger of their lives; wherefore I would dissuade all from cherishing such desires. The Lord has been pleased to introduce me into converse with spirits and angels for the reasons which have been explained in my writings; wherefore I am protected by the Lord from the many desperate attempts and attacks of evil spirits.

All that is said about the magic practised in Egypt and elsewhere is also applicable to the kinds of sorcery at present in vogue. (See A. C. 5223.)

As a new kind of planchette toy has lately been introduced we wish to give solemn warning against its use. One of our ministers tells of an experience which he had with the original toy when to

his great regret he saw a young lady engaged with it. Seeing that he was displeased she asked him to ask of planchette at least one question. "I will," he said. "I shall ask the question, 'Who are you, planchette?' and the answer will be, 'I am the devil.'" The company listened intently and somewhat indignantly to this reply and all gave close attention while the question was asked. The answer began with "B" and the young lady exclaimed with some exultation that "devil" did not begin with that letter. "Wait," he said. The writing continued and thus it stood: "Beelzebub, prince of the devils." Planchette was no more permitted to be used in that family.

Perhaps it may be thought that our people have printed enough on this subject. We have all the teachings of the doctrines. We have the first but thorough presentation by the Rev. Warren Goddard in his "Modern Pythonism." We have the Rev. W. B. Hayden's "Dangers of Modern Spiritualism" and Mr. J. Hartmann's "Facts and Mysteries of Spiritism," and we have such individual testimonies as our anonymous friend gave in our May number, so that there would seem to be little need of further testimony on this infernal subject.

THE PROBLEM OF TRANSITION.

Rev. G. N. Smith, of Michigan, presented to his Association at its last meeting, a carefully prepared record of which is at hand, in print, a report of his missionary work, which deserves general consideration. We give some extracts:

Dear Brethren: By the Divine mercy of the Lord, I am able to present to you an account of another year of continuous work in the cause of New-Church evangelization, and another list of willing captives drawn by the golden chain of the Church's lovely truths. The number of receivers found this year has far exceeded that of any other in all my work of over thirty years, a majority of whom are the fruits directly or remotely of our missionary work.

I have found this year more friendliness of reception than ever before, in nearly every place visited, and sensible hostility in few; many who have been steadily hostile till now having completely broken down, and ceased their opposition. A most notable fact of this year's experience is the finding of no less than five ministers in the old churches who are avowed readers and receivers of the New-Church doctrines, and who do not hesitate to avow their belief in their own pulpit. Interpret this fact as we may it is significant of a change of no small moment, as a few years ago this would have been impossible, since the minister doing it would have immediately lost his standing, and run the risk of a trial for heresy. A little farther back, even a layman could only be tolerated if he kept very quiet. Truly a change is impending which at least promises more freedom for the "elect," the

receptive spirits that have been held entangled among those in the old evils and falsities but not of them, to learn and live to some degree at least the new truths.

But their case presents a difficulty. Many of them are so situated that they have never seen the way to come out from those whom they are not of. We have had no society for them to unite with to receive the benefits of purer instruction and worship. Ties have been formed, habits cling that are hard to break, and so the entanglement continues, and will continue till our work with them becomes strong enough to break it. As a result their life is, and will continue perhaps for years to be anomalous and an embarrassing one, perpetually shadowed and clouded by false teaching and sphere from which it is almost impossible for them to rise into the clear light and life of the New Jerusalem. And, what is much to be lamented, their children will never be able to do it at all. Nearly all so situated inevitably lose all their children to the church. They are entangled in the social sphere in which they grow up, which is full of the old falsities, and either remain in them or drift off into no faith. Another consideration of no small importance, is, that these people, many of them quite well to do, are annually contributing quite liberally to these old institutions with which they have no internal sympathy, while the work of the New Church languishes for lack of these means, that if not thus lost would enable us to do it with sufficient efficiency to liberate not only themselves but many others among the "remnant." I offer these considerations. May there be some way revealed to us to help us out of these difficulties!

REPETITIONS.

So rapidly do men read at the present time, and so concisely do they express themselves, that they dislike to see a statement repeated after it has been once made with care and exactness. This leads to the remark which we frequently hear that Swedenborg is sometimes repetitious and renews statements already well made before. Those who are accustomed to reading works of his day know that this repeating of statements is common to them all, and that the literary style of the century was less concise than that of today. But in Swedenborg's case there is the very important additional reason growing out of the newness of what he wrote, and his own conscientiousness in expressing spiritual truth in natural language. He seems also to have felt the long distance between similar statements in his manuscript more fully than those can who read the printed book. Thus we find him saying in D. P. 193:

> What is written elsewhere cannot be so closely connected with what is written later as it can if the same be recalled and put before the eye.

Here is a sound reason for repetition. He had just referred to the previously published work on the "Divine Love and Wisdom," as he does very frequently in this work on the "Divine Provi-

dence," but he sees reason for specially recalling some statements and he does so to the extent of a half page and then proceeds with what is new.

Readers cannot have failed to notice that the most common cause of repetition is the need of presenting the relation of the will and understanding, a fundamental point which could not well be left with a single restatement. Careful readers value all these repetitions, for they are often the means of making a point clear through comparison of statements, not one of which could well be spared.

CHEAP MANUALS OF WORSHIP.

In the recent Ministers' Conference a Western brother remarked that we have no liturgy for the scattered people except an expensive volume. Reference was made in reply to the missionary liturgy, but he said that there was a want still unsupplied, and referred to the fact that the abridged book contains no statement of the faith, no prayers, no burial service, and no forms for baptism and communion. It seems to us that these remarks of the Rev. Mr. Bartels deserve careful consideration. We have got down very slowly indeed to the needs of such people as are on the prairies, or in the South, remote from our churches. Lately a Floridian asked for a book to have in the house so that, when death came, the burial service expressive of our faith might not be wanting. We think that here is a new field for the *Helper*, which has done so much for the distant people and can do more in the fulfilment of its purpose.

Suppose that a number should be prepared devoted to the two sacraments, drawing upon our present liturgy for its materials. Perhaps marriage and burial might also be included, or they might form a separate number. Then there might be a number which should give the outlines of a service with some prayers and hymns. Then we should like to see one which included a catechism so made as to meet the needs of those on the borders, as it were, where questions arise which want definite answers out of the Holy Word.

The missionary liturgy costs twenty-five cents, and has the music for chants and hymns. In what we propose no music, but only the names of familiar tunes might be given, and five cents would pay for a copy, with a large reduction in price when taken in quantity.

If we want to reach the hearts of poor people we shall do something of this sort before the year is out, and those are the hearts that most gladly welcome the new Church. What a boon such pamphlets will be in many homes, and the fact that they can be had will make it possible to introduce them into new neighborhoods where no minister has yet come. Let us get down to this sort of work. Getting down is not the name for the effort, it would be an effort to rise to an opportunity.

BOSTON HIGHLANDS, MASS.

A VERY appropriate observance took place, May 31, at the church on Regent Street, of the completion of ten years' pastoral work by the Rev. J. K. Smyth. There were religious exercises participated in by the Rev. Messrs. John Worcester, Reed, Hinkley, and Wright, Mr. Worcester giving the address. Mr. Horace P. Chandler, on behalf of the Society then expressed the feelings of the lay people in fitting terms, and Mr. Smyth responded in a few remarks full of tender and grateful feeling. The boy choir sang several times with good effect. Afterwards a reception was held in the parlors, and all had an opportunity to express to the pastor and his devoted wife their heartfelt congratulations.

REUBEN D. MUSSEY.

AFTER a very brief illness, on the twenty-ninth day of May, our brother was removed from this life at the age of fifty-nine years. All will cherish his memory as that of a man very earnest in his faith, full of kindly feeling, a brave soldier in war, and a lover of his fellowmen.

FREDERICK L. COSTER.

THIS well-known Swede departed this life at Uddevalla, April 15, 1892, at the age of fifty-seven. He was born in Stockholm, June 9, 1834, and went to London, in early manhood. He was secretary to the consul general of Sweden and Norway in London and then Swedish vice-consul. In London he received the doctrines of the New Church and became an earnest worker for the cause both there and after his return to Sweden in 1879. "Would to God," exclaimed the newspaper at Uddevalla, "that our country possessed many like our departed friend!"

THE RELIGIOUS WORLD.

*** Bishop Thorburn makes a good report of India:

God has blessed our faithful workers, and I am most thankful to be able to report four years of steady growth and uninterrupted prosperity. The little Malaysia mission conference has trebled its membership since it was erected into a separate mission in 1888; the Bengal conference has doubled its membership twice over; the South India conference has nearly doubled its membership, while the grand old North India conference — the mother of all the growing Indian family of conferences — has more than quadrupled the large membership with which she entered upon the quadrennium. We have now a Christian community in India of not less than 50,000 souls, and a membership, including full members and probationers, of over 30,000. All through these past four years we have had inquirers coming to us in steadily increasing numbers, and the latest advices indicate no signs of waning interest. We now receive more converts in a month than we used to receive in a decade. The sun which rose upon you this morning went down upon fifty converts on the other side of the globe who had just exchanged the worship of idols for the service of the living God, and every day you tarry here will witness the ingathering of fifty more. When I return to my field I shall expect to greet 10,000 new converts — men and women who were worshipping idols four months ago — as confidently as I shall expect to find the mountains in their places, or the stars keeping watch in the silent heavens. God is truly doing great things in our midst and we call upon the whole church to rejoice with us in the signal tokens for good which He is giving us. Next to our church membership and the winning of converts from heathenism, the most encouraging feature of our work is found in connection with our Sunday schools. For more than twenty years we have given especial attention to the Sunday school, and have spared no pains to adapt it to the peculiar wants of the people, and now when our converts are rapidly multiplying on every hand we find this agency invaluable to us. At our last conferences no less than 55,243 scholars were reported as connected with our 1,376 Sunday schools, showing an increase of 673 schools and 28,658 pupils during the past four years.

A few years ago the most of our scholars were Hindus and Mohammedans, but now one third of the whole number are Christians, and probably at the end of another year the ratio will be one half. No item in our recent table of statistics is more significant, and at the same time more encouraging, than the reported increase of 9,679 Christian children and young people in our Sunday schools. It cannot but happen when converts are coming to us in such large numbers that many of them will be found extremely immature, but we need not despair of the general community so long as we find one half of the whole number baptized during the past year reporting themselves promptly as pupils in our Sunday schools. Education takes a very prominent place in every successful mission, and, as might

be expected, we feel its importance in our work at the present hour more than ever before. God has signally blessed our educational efforts during the last four years, and although greatly straitened by the reduction of our appropriations, we are able to report a very encouraging advance. Instead of 545 schools of all grades as reported at the beginning of 1888, we now have 1,039, and instead of 14,412 pupils we are now able to report 29,083. Here, too, we feel most perceptibly the influence of our great ingathering of converts. No less than 11,656 of the pupils are Christians, being more than three times the number reported four years ago. Most of these schools are of an elementary character, but we find it necessary to provide schools of all grades for pupils of both sexes. We believe Christianity must boldly assume and maintain a leading position in India, and hence try to fit these Christians who have the proper qualification for any situation which may fall to their lot. We have eleven high schools in successful operation, and also two colleges, one for men and one for women. As might be expected, we find it a most formidable undertaking to attempt to found two institutions of college grade in such a country as India, but we are profoundly convinced that we must have them, and look confidently to God and the church for the means to place both of them upon a successful working basis.

*** In his recent book, "Life in Christ; A Study of the Scriptural Doctrine on the Nature of Man, the Object of the Divine Incarnation, and the Conditions of Human Immortality," Mr. Edward White says with truth:

The conceptions of God long prevailing in Christendom have been such as to render atheism in its various forms a tempting refuge from the haunting spectres of superstition. The minds of men have been overshadowed by ideas of Deity which revolt the soul precisely in proportion to its general intelligence and morality. The atheism of Europe has become almost a necessary solvent to eat out the mythology with which men's minds have been filled for centuries; and so to make room for a true conception of the God of Nature and Revelation, at once the terrible destroyer of sinful beings and the glorious Life-Giver.

The God of orthodox Romanism is a being surpassingly evil. Occupied from eternal ages in revolving the plan of creation, He has at last brought mankind into existence under the inherited curse of original sin, native immortality, and endless suffering, as the consequence of Adam's transgression; and, though interposing to save some from the everlasting flames, has abandoned the vast majority to a pagan ignorance which ensures (as St. Francis Xavier assured his catechumens) the doom of "endless misery." This Being is represented as pacified towards His elect by the sacrifice of His innocent Son; while, nevertheless, His favor is to be still sought, chiefly through Mary and other earth-born mediators — in a worship which is fatal in most cases to the spiritual aspirations of the soul.

Was there ever a combination of ideas more immoral, more fitted to provoke men to atheistic reaction? Such has been its effect everywhere in Europe. Except the Roman Catholic clergy and their feminine *entourage*, it could scarcely be anticipated that persons of average sense or sensibility would long endure the burden. The progress of knowledge has, with rare exceptions, been co-extensive with skepticism in Roman Catholic countries, and the issue has usually been, as in

the city of Rome itself, in pantheistic or atheistic conclusions. A Spinoza, a Hume, and a Spencer, are everywhere the inevitable counterparts of a Bellarmine, a Baronius, and a Bilio.

Surely it is something more than a hopeful speculation that when a brighter representation of the living God of Christianity dawns like a gladdening sunrise on the scientific world; when it is understood that redemption, which so many centuries have celebrated, has, in truth, been nothing less than a movement of the Being who is eternal to bless with immortality in His own image the ephemeron "who is of a few days and full of trouble"; a new spirit may enter into many of the minds which devote themselves to the investigation of nature. The chief intellectual temptation to atheism will be taken away.

*** FROM two papers read before the Victoria Institute in London by the Rev. J. M. Mello and Sir William Dawson we gather an interesting point as to prehistoric man:

Mr. Mello gave a full account of the results of the various efforts to trace the existence of prehistoric man and his remains, and the indications of his existence as afforded by flint and other implements found in caves or gravel deposits in all parts of the world; in fact, his paper was an effort to gather together the results of all known investigations in regard to the evidences of the earliest traces of man's existence on this planet. His paper, the result of the careful investigations which Mr. Mello has, as is so well known in geological circles, so long and so indefatigably carried out, was of more than usual interest, for the author described the evidence upon which he had come to the conclusion that geological evidence in every country pointed to the fact that we must recognize that all actual evidence, and notably the evidence we have got from the cave deposits, shows that "the Palæolithic age of man, like the Pleistocene age of geology, seems to end abruptly; there is an intervening and mysterious blank, and then we pass at once, without any apparent connection with the previous age, as far as man is at any rate concerned, into Neolithic times. We pass from the age when men hunted the reindeer, and contended with the mammoth and rhinoceros, the lion and the hyena, into that in which a new race of men appear in this quarter of the world; men with new habits and manners of life; and when animals more familiar to us than some of these earlier forms replace many of those which were so numerous in the Pleistocene age; when the arctic mammalia and their southern contemporaries had vanished, and with them the last lingering tribes of Palæolithic man."

In a supplementary paper Sir William Dawson, F. R. S., reviewed with general approval the arguments set forth by Mr. Mello, and, in referring to Mr. Mello's important conclusion, said: "I fully agree with Mr. Mello that there is a decided physical break between the Palanthropic and Neanthropic ages and am surprised that any geologist should doubt this. We have not only the remarkable change in the races of men and in their animal associates, but when we know that the whole geographical features of our continents have changed since the Palanthropic age, and that not only are our continents reduced in size since the continental postglacial period, but that there is evidence of reelevation as well as subsidence, and this within a short period, say ten thousand years less the historic period on the

one hand, and the early Palanthropic period on the other, it seems impossible to doubt the greatness and suddenness of the physical break that divides the Anthropic age into two distinct portions. If we suppose, for example, that primitive man appeared in Europe shortly after the close of the glacial age, and resided there for say two thousand or three thousand years, and if, on the other hand, our view of historic peoples in the Mediterranean region extends back say five thousand years, then within a space of less than two thousand years there must have occurred continental depression and elevation of the most stupendous magnitude, and which must have affected in the most serious manner every form of land life in the Northern Hemisphere. All this may be held to be certainly known as geological fact, and it would be folly to overlook it in any discussions as to primitive man or in any comparisons of the evidence afforded by his remains with early human history or tradition."

*** JUDGING by the way in which Dr. T. W. Chambers speaks of Professor Briggs's latest book, the Presbyterians are much disturbed:

Nor will confidence be restored by the way in which Dr. Briggs allows himself to speak of "some ministers and editors who are not critics," and who have been outspoken in their opposition to his course. He says (p. 278), "Our Saviour represents such enemies of the truth as hissing serpents (MATT. xxiii. 33); Paul writes of them as dogs (PHIL. iii. 2)." It remains to be seen whether the Professor's abilities and acquirements entitle him to assume such a lordly and contemptuous tone toward those who feel compelled to differ from him and to do what they can to hinder the continuance of his teachings.

The common opinion of the Christian Church is that the heathen, not living up to their own sense of duty, are hopelessly lost. Dr. Briggs acknowledges that this is according to the popular theology, which ministers preach and people accept, but he adds, they do not really believe it in their hearts. "If they did they would be more worthy of damnation than the heathen themselves" (p. 46). Such is the way in which a professor in a Presbyterian seminary allows himself to talk. The rashness, the shallowness, the wickedness of the utterance need not be dwelt upon.

The author recites the progress of the higher criticism, and claims that it has secured the assent of all the professional scholars of the Continent, and the most of those of Great Britain, and a majority of the Old Testament professors in America (p. 278). The notable exceptions among the last mentioned are Professors Green, Osgood, and Bissell. He thinks it very improbable that more than a hundred specialists in this study should all be wrong, and these three Americans have the right of it. We answer that his enumeration on both sides is neither complete nor accurate; that even were it so, the minority in the days of Noah was much smaller, and yet held the truth, as was the case centuries afterward, when Athanasius stood alone against the world for what is the historic faith of the Church, and that some names on his list (for example, Kuenen, Wellhausen), have made shipwreck of the faith by pushing the methods of the higher criticism to their legitimate conclusion, and that Dr. Briggs bids fair to arrive, in

due time, at the same mournful result. He, no more than any other man, can jump half way down a precipice.

*** In the *Evangelist*, Prof. E. D. Morris has protested against the use of the word "error," in referring to the Scriptures:

To this extent all parties are substantially agreed that the Bible is an "errorless" Book. They find in it no intention to deceive, nor anything that is not substantially true; they find in it no false records. What, then, does a biblical scholar mean by this talk about "errancy?" . . . He simply means that in the Scriptures, as we possess them, there are certain verbal disagreements, variations in modes of statement, discrepancies in matters of history or chronology, which seem to him to have been in the sacred volume from the first, but which, he further affirms, are not such as to lessen in the least his faith in the Bible, and the whole Bible, as divinely inspired. His opponent agrees with him that these things are in fact in the Scriptures as we have them, but holds that they were not always there, and both agree that these things invalidate no doctrine, weaken no claim of duty, obscure in no degree the way of salvation, impair no Christian hope. Now, would it not be well for all parties to drop this ambiguous and misleading word, *error*, and to unite in reducing these variations, disagreements, discrepancies, to their proper and actual insignificance as to both number and importance? Would it not be found in this process that much more has been made of them on both sides than the facts warrant?

*** The higher criticism was lately the subject of an address by Archdeacon Scott, of Litchfield, to his clergy:

He was bound to speak if he felt or saw any special danger besetting his younger brethren in the ministry. He did see a great danger at this time with regard to the reverential honor and homage which were due to the Word of God, and especially with reference to the Scriptures of the Old Testament. From beyond the borders of the Catholic Church there had recently been poured in upon them a body of criticism upon the Old Testament, very important indeed in its character, and which had been accepted to some extent far too hurriedly, he ventured to think, by some truly excellent leaders of thought, within the borders of their ancient church. As to the criticism he should say almost nothing. It demanded a thorough examination, and it was receiving it and would receive it. There must be no panic respecting it, no blind abuse of it, no ignorant assaults upon it; but certainly there must be no weak and no hurried acceptance of it, and no rash or hasty giving up of one single solitary point of traditional view of the Old Testament Scriptures which the church had so long and so delightfully rested upon. The last words had by no means been said in the controversy, and if they blindly and hurriedly accepted the new theories which came before them, they might live to be ashamed of the weakness with which they acted, and of the mischief which they probably would have done. Let them regard the newly-proclaimed criticism with caution, calmness, and with confidence, that in the long run, by the guidance of that faithful spirit which ever filled the Church of God, the Old Testament Scriptures would stand forth in truer glory and on a firmer foun-

dation than ever, and that God's real truth would greatly gain, and in no degree lose, by the searching scrutiny to which it was subjected. The Old Testament, so far as they knew, was their Saviour's one Book. It was His spiritual food through life, it was the witness to Himself to which He appealed, and in which He bade them trust. What he (the Archdeacon) pressed with all his power, was that they would be one with their Divine Lord and Teacher in the utter and absolute acceptance of the Old Testament Scriptures, and cleave firmly to the Catholic truth in the matter. Whatever new discovery might at length be established as to the history and confirmation of the Old Testament, let them all be assured that in those ancient Scriptures holy men of God spake as they were moved by the Holy Ghost.

*** To those who are restless Dr. Cuyler says a wise word in the *Independent:*

My first parish was a very discouraging one, and I was just threatening to play Jonah and leave it, when the Lord poured out His Spirit on the little flock, and we had a revival that taught me more than six months did in a theological seminary. Many years afterward I was sorely harassed with doubt whether I should remain in a certain pulpit or go to a very inviting one nearly a thousand miles away. I opened Richard Cecil's "Remains"—a volume of most valuable thought—and my eyes fell on these pithy words: "Taking new steps in life are very serious dangers, especially if there be in our motives any mixture of selfish ambition. 'Wherefore gaddest thou about to change thy way?'" I turned up that text in the book of Jeremiah; it decided me not to gad about or change my field of labor, and I have thanked God for a decision that resulted in my happy thirty years' pastorate in Brooklyn. There are unquestionably times and circumstances in which a minister, or any Christian worker, should change his place of labor; but never under the promptings of a restless, discontented, or self-seeking spirit.

*** The *Sunday-School Times* shows respect for all religions:

The various religions of the world are the picture of men seeking after God. The Gospel is the picture of God seeking for men, to give them life and forgiveness, to make them worshippers in spirit and in truth. When our Lord speaks of the Father as seeking such to worship Him, we perhaps think of them as a class already existing, for whom God is looking. But this cannot be the meaning. He seeks them, that His finding may make them seek for Him. It is men who are "a great way off" that He is looking for, that His finding them may bring them to become worshippers in spirit and in truth.

*** Concerning the study of Palestine the Rev. George A. Smith lately said:

Students of the Bible desire to see a background and to feel an atmosphere—to discover from the "lie of the land" why the history took certain lines and the prophecy and Gospel were expressed in certain styles—above all to discern between what physical nature contributed to that wonderful religious development

and what was the product of purely moral and spiritual forces. It is also good to realize the historical influences by which our religion was at first nurtured or exercised, as far as we can do this from the ruins which these have left in the country. . . . But the remains of Scripture times are not so many as the remains of the centuries since. The Palestine of today is more a museum of church history than of the Bible — a museum full of living as well as ancient specimens of its subject. East of Jordan, in the indestructible basalt of the Huaran, there are monuments of the passage from Paganism to Christianity even more numerous and remarkable than the catacombs or earliest churches of Rome; there are also what Italy cannot give us — the melancholy wrecks of the passage from Christianity to Mohammedanism. On the West of the Jordan, there are the castles and churches of the Crusaders, the impression of their brief kingdom and its ruin. And then, after the long silence and the crumbling, there are the living churches of today, and the lines of pilgrims coming up to Jerusalem from the four corners of the world.

*** At its last session the Presbyterian Assembly took definite action in opposition to rationalizing tendencies:

The General Assembly would remind all under its care that it is a fundamental doctrine that the Old and New Testaments are the inspired and infallible Word of God. Our church holds that the inspired Word as it came from God is without error. The assertion of the contrary cannot but shake the confidence of the people in the sacred books. All who enter office in our churches solemnly promise to receive them as the only infallible rule of faith and practice.

If they change their belief on this point Christian honor demands that they should withdraw from our ministry. They have no right to use the pulpit or the chair of the professor for the dissemination of their errors until they are dealt with by the slow process of discipline. But if any do so act their presbyteries should speedily interpose and deal with them for violation of the vow taken at the beginning, which is obligatory until the party taking it is honorably and properly released from it.

The Assembly enjoins upon all its ministers, elders, and presbyteries to be faithful to the duty that this imposes on them.

*** The Rev. Robert Collyer, of New York, is too sensible to be caught by spiritism:

It seems that he has among his many friends a number of spiritualists. At their solicitation he recently attended a seance given by a popular up-town medium. There were manifestations, but not such as appealed very convincingly to the good doctor's credulity. He was not made a convert, as is evident from his own reported account of it, as follows: "I know many intelligent and honest people who believe in spiritualism, and if there is anything in it I am willing to accept whatever can be proven, but the trouble is that while these people say, 'seeing is believing,' the fact is that with them believing is seeing. The power of imagination when one honestly wants to believe a thing is wonderful. The per-

formance the other night left me more of a sceptic than ever. Nothing was done that could not have been accomplished by the medium, after slipping out of the bonds which were supposed to hold her. I tied the rope which bound her and got it too tight, so that it had to be loosed at her request. There was nothing ethereal about the particular spirits who appeared, for they each had a tread which shook the floor."

*** THE Epworth League, which is the Methodist young-people's organization, has a worthy object as stated in its constitution, and we wish that our own similar organizations would adopt a similar platform:

Object: The object of the League is to promote intelligent and vital piety in the young members and friends of the church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help.

*** THE *Presbyterian Journal* pays its respects to those who have no convictions:

Some professing Christians wear their religious obligations very lightly. Some even aver that they are so broad and liberal in their views that they can worship God in any place and among any people. There are persons of such compliant conformity in religious things that they can adapt themselves to the worship alike of Protestants and Catholics, of Unitarians and Swedenborgians, of Jews and Mohammedans, and feel no incongruity in it. But those people who are at home everywhere are apt to be persons who have a spiritual home nowhere. There is a false liberalism fashionable in these days, that is friendly to all faiths in order to avoid fidelity to any one of them. How many there are who bow alike to God and Mammon — to Jehovah one day, and to the Golden Image the next! But no member of this class is ever found among the noble army of the martyrs and confessors.

*** A NUMBER of members with their pastor, Dr. Cave, have formed an independent church in St. Louis, on the following basis:

Resolved, That we are willing to receive into our fellowship and give our utmost help to every one who wishes to unite with us and to follow the Lord Jesus according to the measure of his own knowledge and ability.

Works of Emanuel Swedenborg

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

English 8vo. Edition. 12 vols., $20. Any volume separately, $1.75.

Index to the Arcana Coelestia, $1.50.

Heaven and Hell. American 8vo. Edition. 50 cents; postage, 18 cents.

American 24mo. Edition. Cloth, 25 cents; postage, 5 cents. Paper, 15 cents. 12mo. Boards, 50 cents. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00. 16mo. Limp cloth, 40 cents. Half morocco, with portrait, $2.00. 24mo. Cloth, 75 cents.

The Last Judgment. American 8vo. Edition. Paper, 10 cents.

American 8vo. Edition. With the Continuation concerning the Spiritual World. Paper, 10 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 30 cents.

The White Horse, mentioned in the Revelation. American 12mo. Edition. Paper, 10 cents.

English 12mo. Edition. Limp cloth, 40 cents.

The Earths in the Universe. With an account of their inhabitants. American 8vo. Edition. Limp cloth, 60 cents; paper, 15 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 50 cents.

The New Jerusalem and Its Heavenly Doctrine. American 24mo. Edition. Cloth, 25 cents; limp cloth, 10 cents.

English 8vo. Edition. Cloth, $1.00. 24mo. With the "Doctrine of Charity" in the same volume. 40 cents.

The Doctrine of the New Jerusalem Concerning the Lord. American 12mo. Edition. Cloth, 50 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting the Sacred Scripture. American 8vo. Edition. Paper, 10 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents; limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting Faith. American 12mo. Rotch Edition. Paper, 15 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of Life for the New Jerusalem. American 8vo. Edition. Paper, 6 cents. Rotch Edition, 12mo. Paper, 20 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents. 24mo. Limp cloth, 10 cents.

The four preceding works may be had in one volume under the title: —

The Four Leading Doctrines of the New Church. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. Rotch Edition, 12mo. Cloth, $1.50. Convention Edition, 12mo. Cloth, 40 cents. 32mo. English 8vo. Edition. Cloth, $1.25.

Angelic Wisdom Concerning the Divine Love and the Divine Wisdom. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. 12mo. Edition. Cloth, $1.50. 24mo., Paper, 15 cts.; Cloth, 40 cts.
English 8vo. Edition. Cloth, $1.00. 16mo. Cloth, 75 cents.

Angelic Wisdom Concerning the Divine Providence. American 8vo. Edition. Cloth, 50 cents; postage, 11 cents. Rotch Edition, 12mo. Cloth, $1.50. Rotch Edition, 12mo. Half calf, $2.25. Convention Edition, 12mo. Cloth, 50 cents. 24mo. Cloth, 25 cents; postage, 5 cents. Paper, 10 cents; postage, 4 cents.
English 8vo. Edition. Cloth, $1.25. 24mo. Cloth, 50 cents.

The Apocalypse Revealed, in which are disclosed the arcana therein foretold. American 8vo. Edition. 2 vols. Cloth, 60 cents each; postage, 15 cents each. 8vo. 1 vol. Cloth, 90 cents; postage, 26 cents. Rotch Edition, 12mo. 3 vols. Cloth, $3.75. Rotch Edition, 12mo. 3 vols. Half calf, $6.50.
English 8vo. Edition. 2 vols. Cloth, $3.00.

Conjugial Love. American 8vo. Edition. Cloth, 60 cents; postage, 15 cents.
English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00.

A Brief Exposition of the Doctrines of the New Church. American 8vo. Edition. Paper, 10 cents.
English 24mo. Edition. Cloth, 50 cents.

The Intercourse Between the Soul and the Body. American 8vo. Edition. Paper, 5 cents. 12mo. Paper, 5 cents.
English 16mo. Edition. Cloth, 30; paper, 20 cents.

The True Christian Religion; or, The Universal Theology of the New Church. American 8vo. Edition, $1.00; postage, 28 cents. Rotch Edition, 12mo. 3 vols. Cloth, $3.75; half calf, $6.50.
English 8vo. Edition. Cloth, $2.25.

Miscellaneous Theological Works, containing, of the works named above, The New Jerusalem and its Heavenly Doctrine; Brief Exposition; The Intercourse Between the Soul and the Body; The White Horse; The Earths in the Universe; The Last Judgment, with Continuation. American 8vo. Edition. Cloth, 60 cents; postage, 16 cents.

POSTHUMOUS WORKS.

Canons; or, The Entire Theology of the New Church. English 8vo. Edition. Paper, 25 cents.

The Coronis; or, Appendix to "The True Christian Religion." English 8vo. Edition. Paper, 30 cents.

The Apocalypse Explained according to the Spiritual Sense. English 8vo. Edition. 6 vols. Cloth, $10. Any volume separately, $1.75.

A Summary Exposition of the Internal Sense of the Prophets and Psalms. English 8vo. edition, paper, 40 cents.
English 16mo. Edition. Cloth, 50 cents.

On the Athanasian Creed, and Subjects connected with It. (Extracted from the Apocalypse Explained.) American 12mo. Edition. Cloth, 30 cents; paper, 20 cents.
English 8vo. Edition. Cloth, $1.00. 24mo. Cloth, 50 cents; paper, 20 cts.

The Doctrine of Charity. American 24mo. Edition. Limp cloth, 10 cts.

Posthumous Tracts, Translated from the Latin, by J. J. G. Wilkinson. English 8vo. Cloth, $1.00. American 8vo. Paper, 25 cents.

PRICE LIST OF SWEDENBORG'S WORKS,

And of some of the Collateral Writings of the New Church,

FOR SALE AT THE

MASSACHUSETTS NEW-CHURCH UNION,

16 ARLINGTON STREET, BOSTON.

SPECIAL ANNOUNCEMENTS.

Scriptura Sacra seu Verbum Domini ex lingua originali in Latinam duce Emanuele Swedenborgio.

Translata accedunt sensus spiritualis explicationes ex ejusdem operibus theologicis collectae. Recensuerunt, suppleverunt, notas adjecerunt, J. F. Stephanus Le Boys des Guays and J. B. Augustus Harlé. Pars Quara. Ezechiel, Daniel, Minores Prophetae. pp. 238. Paper. $2.00.

The Parable of Creation.

Being a presentation of the spiritual sense of the Mosaic narrative as contained in the first chapter of Genesis. Rev. John Doughty. pp. 167. Cloth. 50 cents.

The Church and Science:

The fundamental problem between them. Rev. Thomas Child. pp. 40. Paper. 15 cents.

Marriage Love. A Poem.

James Spilling. pp. 77. White paper, Gilt top and title. 50 cents.

Power and Force, Spiritual and Natural.

Their discreted differences, mutual interrelation, and specific atmospheres. James Boddely Keene. pp. 94. Cloth. $1.25.

The Supremacy of Holy Scripture, and other papers.

Jonathan Robinson. pp. 70. Paper. 20 cents.

Heaven and its Wonders and Hell.

From things heard and seen. Emanuel Swedenborg. Rotch edition. pp. 466. $1.25.

The Writings and their Relation to the Word.

Rev. R. L. Tafel, A. M., Ph.D. pp. 57. Paper. 15 cents.

Songs, Hymns, and Carols, for the Use of Sunday Schools. Part III.

pp. 36. Paper covers. 10 cents. 100 copies $6.00; 50 copies $3.50; 25 copies $2.00.

The African and the True Christian Religion his Magna Charta.

A Study in the Writings of Emanuel Swedenborg. James John Garth Wilkinson. pp. 245. $2.50.

The Swedenborg Concordance has now completed 48 parts, and will hereafter be issued monthly. We take subscriptions at $2.00 per dozen parts. Two volumes are complete, comprising the first 39 parts. These we sell bound in half morocco at $5.00 per volume, or will take subscribers' parts and bind them for $1.50 per vol.

The Juvenile Magazine.

Manchester, Eng. Issued monthly. Price, including postage, 50 cents per annum. Two copies to one address 85 cents per annum. We have a few specimen copies which we will send free on application.

New-Church Almanac and Year Book for 1892.

London. 5 cents.

Holy Names: As Interpretations of the Story of the Manger and the Cross.

Rev. Julian K. Smyth. pp. 203. Cloth, $1.00. White and gilt. $1.25.

A Cloud of Independent Witnesses to the Truth, Value, Need, and Spiritual Helpfulness of Swedenborg's Teachings.
B. F. Barrett. pp. 318. $1.00.

Swedenborg's Service to Philosophy.
S. C. Eby. pp. 48. Paper, 25 cents.

The Natural History of Man, and the Rise and Progress of Philosophy.
Alexander Kinmont, A. M. pp. 335. $1.50.

Wayside Poems.
Rev. John Westall. Square 12mo. pp. 200. Olive Cloth, $1.00. White and Gilt, $1.25. Handsomely bound. A beautiful gift book.

Religion in Childhood: In Home and Kindergarten.
Rev. L. P. Mercer. pp. 32. White paper cover. With illustration. 30 cents.

Playing Santa Claus, and other Christmas Tales,
By Mrs. S. P. Doughty, which has been out of print for some time, can now be obtained of us. Price, 50 cents.

The Spiritual Significance of Gospel Differences.
Mary B. Horton. Quarto. Cloth. pp. 156. $2.00.

The Spiritual Diary of Emanuel Swedenborg.
Translated by George Bush. Part II. Vol. II. 12mo. pp. 330. Paper covers. 30 cts.

Definite Theology.
Rev. Joseph Deans. 16mo. pp. 110. 50 cts.

The New Political Economy:
The social teaching of Thomas Carlyle, John Ruskin, and Henry George. With observations on Joseph Mazzini. Henry Rose. pp. 152. Cloth. 75 cents.

Socialism and Reform in the Light of the New Church.
Rev. R. L. Tafel. pp. 142. Cloth. 40 cents.

The Professor's Letters.
Theophilus Parsons. With portrait. pp. 215. Cloth. $1.00.

The Symbolic Character of the Sacred Scriptures.
Rev. Abiel Silver. pp. 286. Sixth edition. $1.00.

Power Through Repose.
Annie Payson Call. pp. 169. Cloth. $1.00.

Lectures on Genesis and Exodus.
John Worcester. pp. 183. Cloth. 75 cents.

A Mystery of New Orleans: Solved by New Methods.
Wm. H. Holcombe, M. D. pp. 332. $1.00.

Photographs from an original portrait of Swedenborg.
9 by 12 inches, mounted, $1.25 — 19 by 23 inches, unmounted, $2.00. *These are sold for the benefit of Prof. Scocia's work in Italy.*

The Multitude of the Heavenly Host.
Rev. L. P. Mercer. A monograph on the angels. Bound in white. 50 cents.

Scenes from the Life of Jesus.
Twenty-eight photographs, 6¼ x 4⅝ inches, from the pictures by Henri Hofmann, mounted on dark cards, in a neat box, with accompanying pamphlet. $7.00. Single Prints, 25 cts.

Mottoes and Recitations for Christmas Festivals.
Mrs. L. M. Morehead. pp. 23. White paper. 75 cts.

Descriptions of the Spiritual World.
For use with children. From the Writings of Emanuel Swedenborg, with Introductory Talks and Explanatory Notes. pp. 288. Cloth. 50 cents.

The Influence of Fear in Disease.
Dr. Wm. H. Holcombe. Paper. 10 cents.

A Journey in Palestine.
Rev. John Worcester. pp. 119, with a map. Cloth. 25 cents.

Index to Swedenborg's Arcana Coelestia, or Heavenly Mysteries, contained in the Sacred Scriptures.
2 vols. Compiled by E. Rich. *Very rare.* $15.00.

Truths that I have Treasured, or Studies of Health on a Psychic Basis.
Susan Wood Burnham. pp. 88. Paper. 30 cents.

New Views of Heaven.
Six Lectures on the Inhabitants, Phenomena, and Order of the World to come. Rev. Robert R. Rodgers. Cloth. pp. 151. 40 cents.

The Church and the World.
Rev. Joseph Deans. pp. 90. 50 cents.

The Secret of the Bible:
Setting forth the Divine Law whereby the Scripture was written and which stamps it as the genuine Word of God. Rev. John Doughty. pp. 281. 50 cents.

Angelic Wisdom concerning the Divine Love and the Divine Wisdom.
Emanuel Swedenborg. pp. 375. Paper. 15 cents. Cloth, 40 cents.

Reduced Prices on Rev. Mr. Mercer's Books.

Swedenborg's Doctrine of Correspondences. A key to the Intercourse between the Soul and the Body. pp. 190. Flexible Cloth. $1.00.

The New Birth. With a Chapter on Mind Cure. pp. 127. Flexible Cloth, 50 cents.

Both the above works sent to one address for $1.00.

Our Heavenward Journey.
Rev. R. L. Tafel, A. M., Ph. D. Cloth. pp. 125. 75 cents.

The New Metaphysics; or, the Law of End, Cause, and Effect.
With other Essays. Frank Sewall. Cloth. pp. 208. $1.25.

The Heart, its tendency to evil, with hints for its purification.
Illustrated with six plates; to which is added a discourse on Human Responsibility. Rev. David Geo. Goyder. 6th edition. pp. 74. 75 cents.

The Two Christianities: Old and New.
Rev. James F. Buss. pp. 107. Cloth. 40 cents.

The Growth of the New Church.
Rev. C. Griffiths. pp. 88. Cloth. 20 cents.

Cheap Pamphlet Editions of the Four Doctrines,

The Doctrine of the Lord,
The Doctrine of the Sacred Scripture,
The Doctrine of Faith,
The Doctrine of Life.

7 CENTS EACH.

CORRESPONDENCE-SCHOOL NOTES.

Prepared by the Rev. John Worcester.

Notes to Divine Providence. 31 pages. 15 cents.
Notes to Divine Love and Wisdom. 36 pages. 15 cents.
Notes to Heaven and Hell. 52 pages. 25 cents.
Notes to True Christian Religion. 136 pages. 30 cents.
Notes to Apocalypse Revealed. 103 pages. 30 cents.

*** *The prices given include postage unless the amount necessary for postage be stated.*

NEW-CHURCH BOOKS.

*** *The prices given include postage unless the amount necessary for postage be stated.*

Condensed Thoughts about Christian Science. Dr. William H. Holcombe. pp. 53. 25 cents.

Character: Its Elements and Development. By a Bible Student. $1.50.

An excellent Cabinet Photograph of George James Webb. 50 cents.

The Word of the Lord. Containing only those books which Swedenborg names as having the internal sense. Cloth, two sizes, $1.50 and $2.00.

The New Church in its Relation to Other Organizations. The three papers printed in the December (1887) number of the "New-Jerusalem Magazine," with the remarks of Rev. John Worcester, issued in pamphlet form. Price 10 cents.

Man and Woman, Equal but Unlike. By James Reed. PRICE REDUCED to 50 cents.

Life Eternal. Treating on Resurrection and Life in the Light of the Lord's Example and of the Holy Word. Theodore F. Wright. 75 cents.

Footprints of the Saviour. Devotional Studies in the Life and Nature of our Lord. Rev. J. K. Smyth. Cloth, $1.00; white and gold, in box, $1.25.

The Pillow of Stones. Frank Sewall. $1.00.

The Hem of His Garment. Frank Sewall. $1.00.

The New-Churchman's Prayer Book and Hymnal. Frank Sewall. $1.50.

The Brain: Considered Anatomically, Physiologically, and Philosophically. Emanuel Swedenborg. Edited, translated, and annotated by R. L. Tafel, A.M., Ph. D. Vol. II. The Pituitary Gland, The Cerebellum, and The Medulla Oblongata. pp. 645. $7.00.

The Key to Life: Its Facts and Difficulties. Lectures by the Rev. Thomas Child. pp. 189. 75 cents.

The Intercourse of the Soul and the Body. From the Latin of Emanuel Swedenborg. New edition, with the sub-divisions of the longer paragraphs made in Potts's Concordance, indicated on the margins of the pages. Cloth, 40 cents; Paper, 20 cents.

The Divine Word Opened. Sermons by the Rev. Jonathan Bayley, A. M., Ph.D. Memorial Edition. With a photograph of the author. $1.00.

Gems of Heavenly Wisdom from the Writings of Swedenborg. Selected by J. Stuart Bogg. $1.50. Gilt edges, $2.00.

Correspondences of the Bible. The Animals. By John Worcester. New edition. $1.00.

The True and the False Theory of Evolution. Rev. Chauncey Giles. Cloth, 50 cents. Paper, 15 cents.

A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. Emanuel Swedenborg. A new edition. Cloth. 40 cents.

The Spiritual Diary of Emanuel Swedenborg: Being the record during twenty years of his supernatural experience. Translated by Professor George Bush, M. A., and the Rev. John H. Smithson. In 5 vols. 4 vols. now ready, each $2.50. Postage, 16 cents.

Revelation, Mythology, Correspondences. James John Garth Wilkinson. $2.50.

A New and Excellent Cabinet Photograph of Rev. James Reed. 50 cents.

Swedenborg and the New Church. James Reed. Cloth, 50 cents.

The New-Church Birthday Book. A passage from the Word, a quotation from Swedenborg, and a verse of poetry for each day in the year, with blank pages interleaved. $1.00. With gilt edges, $1.25.

Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers. By the Revs. Thomas and David G. Goyder. 3 vols. Cloth. Gilt top. Price reduced from $3.75 to $2.00.

Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of

the Lord, extracted from the Writings of Emanuel Swedenborg. Ninth edition. Superior in paper, press-work, and binding to any previous edition. Price reduced from $2 to $1.25.

The Bible: Its True Character and Spiritual Meaning. Rev. L. P. Mercer. Paper covers. 20 cents.

Five Sermons on Interior Spiritual Living. Charles H. Mann. Paper covers. 15 cents.

The Magnificent Scenes in the Book of Revelation. Rev. J. Bayley. $1.00.

The Divine Wisdom of the Word of God, as Seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel. Rev. J. Bayley. $2.00.

From Egypt to Canaan: the Progress of Man from the Unregenerate to the Regenerate State, Rev. J. Bayley. $2.00.

Swedenborg Verified by the Progress of the Past Hundred Years. Rev. J. Bayley. 75 cents.

Christian Instruction for Young People. Rev. J. Bayley. Cloth, 50 cents. Paper, 25 cents.

Great Truths on Great Subjects. Rev. J. Bayley. 30 cents.

The Life and Mission of Emanuel Swedenborg. Benjamin Worcester. $2.00.

Regeneration. Edmund H. Sears. $1.25.

Foregleams and Foreshadows of Immortality. Edmund H. Sears. $1.00.

The Fourth Gospel, the Heart of Christ. Edmund H. Sears. $1.50.

Emanuel Swedenborg. The Man and his Works. Edmund Swift, Jr. $1.00.

Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. Edmund Swift, Jr. 30 cents.

The Wedding Guests; or, the Happiness of Life. A Novel. Mrs. Mary C. Hume-Rothery. $1.25.

Life: Its Nature, Varieties, and Phenomena. Leo H. Grindon. $2.25.

Figurative Language: Its Origin and Construction. Leo H. Grindon. $1.25.

The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. Leo H. Grindon. 75 cents.

Emblems: A Bird's-eye View of the Harmonies of Nature with Mankind. Leo H. Grindon. 60c.

Lectures on the New Dispensation: Designed to unfold and elucidate the Leading Doctrines of the New Church. B. F. Barrett. 60 cents.

Missionary Addresses. Rev. O. L. Barler. Paper. 10 cents.

The Greater Origins and Issues of Life and Death. J. J. G. Wilkinson. 496 pages. $3.50.

Facts and Mysteries of Spiritism: Learned by a Seven Years' Experience and Investigation. With a Sequel. Joseph Hartman. $1.50.

The Issues of Modern Thought. Lectures. Rev. R. L. Tafel, A.M., Ph.D. pp. 179. Cloth. $1.

De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. Thomas Murray Gorman. pp. 223. Cloth. $2.75.

The Golden City. B. F. Barrett. 50 cents.

Letters on the Future Life. B. F. Barrett. 50 cents.

Swedenborg and Channing: Showing the many and remarkable agreements in the beliefs and teachings of these writers. B. F. Barrett. $1.00.

The New View of Hell: Showing its Nature, Whereabouts, Duration, and how to escape it. B. F. Barrett. 50 cents.

Letters on the Divine Trinity. B. F. Barrett. 50 cents.

Deus Homo: God-Man. Theophilus Parsons. $2.50.

A Cabinet Photograph of the Rev. T. B. Hayward, whose Autobiographical Sketch is in the Oct. number of the "New-Jerusalem Magazine," will be sent postpaid on receipt of 25 cts.

An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.

The Wreath and the Ring. A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. Beautiful binding, gilt edges. $1.25.

Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. $3.00.

Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.

Amid the Corn. I. The Christmas Party. By the author of "The Evening and Morning.' Paper. 10 cents.

Emanuel Swedenborg. A Biographical Sketch. J. J. G. Wilkinson. Second Edition. Cloth. 75c.

Observations on the Growth of the Mind. Sampson Reed. New Edition, with a portrait of the author; and a Biographical Preface by James Reed. $1.00.

The Second Coming of the Lord: Its Causes, Signs, and Effects. Rev. Chauncey Giles. $1.25.

The Psalm of the Good Shepherd. Psalm xxiii. spiritually explained. Beautifully printed. An elegant gift-book. Cloth. 60 cents.

Perfect Prayer. How Offered: How Answered. Rev. Chauncey Giles. 50 cents.

Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents. Boards, 20 cents.

The Mystery of Life, and other papers. Theophilus Parsons. $1.25.

Heavenly Blessedness: What it is, and how Attained. Rev. C. Giles. $1.25.

Episcopalianism. B. F. Barrett. 25 cents.

The Question: "What are the Doctrines of the New Church?" Answered. B. F. Barrett. Boards. 15 cents.

Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. B. F. Barrett. 75c.

The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. $1.50.

Out of the Shadow. pp. 167. Cloth. 75 cents.

The Spiritual World. Twelve Discourses. Rev. W. A. Presland. Cloth. 75 cents.

Scripture Paradoxes: Their True Explanation. Rev. J. Bayley. $1.00.

New Truths for a New Age. Rev. John Presland, of London. 50 cents.

Dangers of Modern Spiritualism. Rev. W. B. Hayden. 50 cents.

Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.50.

The Elements of Character. Mary G. Chandler (Ware). Seventh edition. pp. 234. $1.00.

Thoughts in my Garden. Mary G. Ware. Fourth edition. pp. 268. $1.00.

Death and Life. Mary G. Ware. Third edition. pp. 168. 75 cents.

The Divine Law of the Ten Commandments Explained, according to both its Literal and Spiritual Sense, in a Series of Sermons; intended to show that they include the Chief Essentials of the True Christian Religion. To which are added Sermons on the Lord's Discourse with the Rich Man, whom He referred to the Commandments of the Decalogue; and on His Subsequent Discourse with the Disciples. Rev. S. Noble. pp. 446. $1.25.

The Glorification of the Lord's Humanity; and the Nature of His Resurrection Body. Rev. Samuel Noble and Others. pp. 226. $1.75.

The Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated, with a View to the refutation of all Objections to their Divinity. Six Lectures, with an Appendix. Rev. S. Noble. 4th Edition. pp. 415. $1.25.

FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

MANUALS OF RELIGIOUS INSTRUCTION.

Prepared for the American New-Church Sabbath-School Association.

Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.

No. 1. The Catechism. Paper. 5 cents.

No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.

Doctrinal Series No. 3. Descriptions of the Spiritual World. For use with children. From the writings of Emanuel Swedenborg. With introductory talks and explanatory notes. Cloth. 50 cents.

Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.

Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.

Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. Rev. William B. Hayden. Cloth. 50 cents.

Bible Series No 4. Our Heavenly Father's Book. Part II. New Testament. Cloth. 50 cents.

The following Works at Greatly Reduced Prices.

	Former Price.	Present Price.
Swedenborg and Modern Biblical Criticism. Rev. Edwin Gould	$1.00	$0.50
Science and Revelation. Wm. B. Hayden	.50	.30
Illustrations of Scripture for the Children of the New Church	.50	.30
The Divine Word Opened. Rev. J. Bayley. Best English edition	3.00	2.00
Catechism on the Lord's Prayer. John P. Perry	.30	.25
Correspondence of the Sun, Heat, and Light. Sampson Reed	.25	.20
Last Judgment and Second Coming of the Lord. E. D. Rendell	1.50	.75
Religion of Good Sense. Edward Richer	1.25	.75
Feminine Soul: Its Nature and Attributes. Elizabeth Strutt	1.00	.50
Pocket Remembrancer for the Young	.40	.10
Worship and Love of God. Swedenborg	1.25	.75
New Age and its Messenger. W. F. Evans	.50	.25
Sermons on the Ten Commandments. O. P. Hiller	1.00	.25
Divine Law of Birth. Mrs. M. B. Horton	.60	.30
Journey of the Israelites. D. H. Howard	.75	.50
Character: Its Elements and Development. A Bible Student	1.50	1.00
New-Church Catechism for Children	.10	.05
New-Church Doctrinal Class Book	.40	.20
Pathway to Botany. L. H. Grindon	.75	.40
Year's Lessons from the Psalms. John Worcester	.60	.50
Wife's Messengers. Mrs. M. B. Horton	1.50	.75
Noble's Appeal	1.50	.75
Spiritual Diary. Vol. 2. Cloth		.85
Heaven Opened. Selections from Swedenborg		.55
Gems from Swedenborg. O. P. Hiller. 2 vols. in 1		.50
Marriage. Selections from Swedenborg		.25
Parsons's Essays. Three Series in 1 vol. *Slightly damaged*		1.50
The Infinite and the Finite. Theophilus Parsons	1.00	.75
The Golden Wedding Ring; or, Observations on the Institution of Marriage. Rev. J. Clowes	.50	.25
Chapter on Slavery: a Sketch of its Origin and History. Rev. O. P. Hiller	.75	.25
The Pleasures of Religion, and Other Poems. O. P. Hiller		.25
English and Scottish Sketches. O. P. Hiller		.25
Doctrine of the Lord in the Primitive Christian Church. S. F. Dike	.75	.50
Ten Chapters on Marriage: its Nature, Uses, Duties, and Final Issues. Wm. B. Hayden	1.00	.50
The Athanasian Creed and Modern Thought. Rev. T. M. Gorman	1.50	.50

*** *To books in this list the postage must be added.*

WANTED. Children's Magazines.

For all copies of the Children's New-Church Magazine, for November, 1885, received in good condition at the office of the Mass. New-Church Union, 15 cents each will be paid.

THE MASS. NEW-CHURCH UNION, 16 ARLINGTON ST., BOSTON,

IS TAKING SUBSCRIPTIONS FOR

The Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, flat, so that they are received in good condition for future binding. The price is

Two Dollars for Twelve Consecutive Parts.

We will take the parts composing each volume, as the volumes are completed, and bind them handsomely in half-morocco for $1.50 per volume; carriage both ways to be paid by the subscriber.

THE NEW-JERUSALEM MAGAZINE.

PUBLISHED MONTHLY.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

Two Dollars per Annum.

THEOLOGICAL SCHOOL

OF THE

GENERAL CONVENTION.

THIS School, established in 1866 by the General Convention of the New Jerusalem in the United States, for the training of ministers, and located in Cambridge, Mass., on Quincy and Kirkland streets, provides instruction in the Doctrines of the New Church, the Hebrew and Greek of the Scriptures, the Latin of Swedenborg, Ecclesiastical History, Pulpit and Pastoral Duty, Sunday-School Teaching, and Elocution. The Faculty consists of the Rev. John Worcester, President, the Rev. S. F. Dike, D. D., the Rev. J. E. Werren, and the Rev. T. F. Wright, Ph.D., who resides in Cambridge and has charge of the Sunday services. Students have the use of Harvard University libraries, and may freely attend some lectures given in the college. The course of study is arranged for three years. Special students not intending to graduate will be received for a shorter time. No charge is made for tuition. The twenty-seventh year begins Thursday, Sept. 29, 1892. For further information apply to

REV. JOHN WORCESTER, *President*,

Newtonville, Mass.